The Christian Century

A Journal of Religion

Before the Doctor Comes

By Renwick C. Kennedy

Does Uncle Sam Foster Paganism?

Yes — By Elaine Goodale Eastman

No — By John Collier

Not Another Sarajevo

An Editorial

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Calendar of Coming Events

Aug. 8-12. Fourth quadrennial convention of religious education, Evangelical church, Riverview Park, Cedar Falls, Ia.

Aug. 10-19. Winona Bible conference, Winona, Ind.

Aug. 11-18. Conference on religion, Y.M.C.A. Park, Lake Couchiching, Ontario, Canada.

Aug. 13-20. West Washington young people's conference, Seabeck, Wash.

Aug. 13-24. Episcopal "School of the Prophets," Evergreen, Colo.

Aug. 14-17. Assembly of women preachers, Chautauqua, N. Y.

Aug. 14-28. Leadership school, Lake Junaluska, N. C.

Aug. 19-26. Northern New England school of religious education, interdenominational, Durham, N. H.

Aug. 20-26. Friends western yearly meeting, Plainfield, Ind.

Aug. 21-24. Evangelical brotherhood, Milwaukee, Wis.

Aug. 22-26. National Y.P.C.U. convention, Lakeside, Ohio.

Aug. 24-27. Florida state Christian Endeavor convention, interdenominational, Tampa, Fla.

Aug. 24-Sept. 2. Camp meeting, Ocean Grove, N. J.

Aug. 25-Sept. 3. Annual institute of the Brooklyn north district Epworth league, Jamesport, L. I.

Aug. 27-Sept. 2. General conference of the German Baptist churches of North America, Milwaukee.

Aug. 30-Sept. 2. National council of Methodist youth, Chicago.

Sept. 4-6. New Hampshire ministers' institute, Geneva Pt., Lake Winnepesauke, N. H.

Sept. 10-12. Disciples of Christ convention, Colorado Springs, Colo.

Sept. 17-18. Conference on Socialist Christianity, Brookwood Labor college, Katonah, N. Y.

Oct. 4-15. General conference, Evangelical church, Akron, O.

Oct. 5-7. Teachers union conference, Netcong, N. J.

Oct. 5-10. Annual meting, woman's home missionary society, Harrisburg, Pa.

Oct. 6. Sunday school teachers recognition day.

Oct. 8, 9. Metropolitan missions training institute, Rutgers Presbyterian church, New York city.

Oct. 10-14. Methodist sesquicentennial, central celebration, Baltimore, Md.

Oct. 12-14. Fellowship of reconciliation conference, New Haven, Conn.

Oct. 16-18. Pennsylvania Baptist state convention, Scranton, Pa.

Oct. 16-21. International convention, Disciples of Christ, Des Moines, Ia.

Oct. 30-Nov. 1. Massachusetts Baptist convention, Baptist church, West Somerville, Mass.

Nov. 4-25. 165th anniversary of dedication and 167th of organization of Saint George's church, Phila., Pa.

Nov. 18. Men and Missions Sunday.

The CHRISTIAN CENTURY

August 8, 1934

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In This Issue

ELAINE GOODALE EASTMAN

of old Anglo-Saxon stock, born and educated in the east, went out to the Sioux reservation in 1886 and subsequently married Dr. Eastman, a full-blood member of that tribe and one of the most notable among "Americanized" and Christianized Indians. Mrs. Eastman has been a contributor to many periodicals and has written several articles for The Christian Century. Her article in this issue raises the question as to the wisdom and propriety of the policy recently announced by the present Indian commissioner, especially with reference to its recognition of (or neutrality toward) Indian religious practices. The other principal phase of that policy, having to do with land tenure and tribal organization, is not here brought under discussion.

JOHN COLLIER

is President Roosevelt's appointee as chief of the Bureau of Indian affairs. For many years before receiving this appointment he was a student of the Indian question and was actively engaged in the defense of Indian rights. In his present article he joins issue squarely with Mrs. Eastman and answers the criticisms which have been directed against his policy, insisting especially upon the Indian's constitutional right to religious liberty and to the maintenance of his own culture.

RENWICK C. KENNEDY

is minister of the Reformed church at Camden, Alabama. Several of his sketches of southern life, in a vein similar to the one given herewith, have been published in The Christian Century and other periodicals, including the New Republic.

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME LI CHICAGO, AUGUST 8, 1934 NUMBER 32

EDITORIAL

WHAT may prove to be as powerful a division as the army fighting for better movies contains was recruited last week in New York. Representatives of five of the most influential fraternal orders in the country announced the organization of an "Emergency Council of Fraternal Organizations in the U. S. A.," with headquarters at 150 Nassau street, to give official support to the campaign which the churches are waging for a new deal in the motion picture industry. Behind this latest reinforcement stand the Knights of Columbus, the B'nai B'rith, the Elks, the Masons and the Odd Fellows. More than ten million men will be petitioned, through these organizations, to demand clean entertainment for their families by following the program laid down by the Catholic and Protestant film decency pledges. It thus becomes apparent that the storm over the movies, which certain film interests have been confident would soon blow over, is spreading rather than subsiding. Several of the leading Protestant denominations are now perfecting their plans to move into action along the lines suggested by the Federal council. But the organization of this emergency council among the fraternal orders shows that this movement is by no means to be confined to church circles.

Fraternal Orders Join Movie Campaign

Mexicans Barred from Texas Primaries

RACE discrimination at the polls, no novelty for many years past, developed a new phase when the democratic primary election committee for Travis county, Texas, (including Austin) voted to class citizens of Mexican origin along with Negroes as not belonging to the white race and therefore not eligible to vote in the primaries. The state democratic convention two years ago took action debarring non-whites from democratic primaries, and the Texas supreme court has upheld the legality of this action. Now, unless effective protest is lodged, American citizens of Mexican origin or descent are also to be debarred from the sacred category of "white" and deprived of the political privileges which are supposed to appertain to citizenship rather than to race in this country. The technical excuse, of course, is that a political party is a private organization which has a right to establish its own conditions of membership. This is not only not justice; it is not even a good technicality. It is a base and dishonorable subterfuge. Political parties and their primaries are legally recognized parts of the machinery of election. The nominees of the democratic party have a status in the election which would not be enjoyed by candidates who might be named by the Odd Fellows or the Knights of Columbus if these private organizations were so foolish as to name candidates for public office. A political party can not be a public organization to the extent of having its primaries officially recognized as part of the state's election machinery, and a private organization when it comes to setting up conditions of membership. No one would ever think of such an arrangement as either legal or sane if there were not a desire to rob citizens of the rights of citizenship. Disfranchising Mexicans along with Negroes only makes clearer what was clear enough before.

Was it Only a Waste Of Good Hardware?

A BRIEF item in the press tells of New York police officials dumping into the sea, ten miles off shore, 4,483 weapons which had been confiscated by the police during the past year. Looked at in one way, it seems an awful waste of hardware. Almost all the articles were legitimate objects of commerce. Most of them were pistols and other firearms. Anybody, criminal or not, can buy these things at any well equipped hardware store or at any pawnshop. Of course dumping these particular pistols into the sea may have the same beneficent effect upon industry that plowing under cotton or letting corn fields lie fallow has upon agriculture, and industry obviously needs every little stimulus it can get. But this was clearly not the purpose of the dumping, and any such desirable consequence will be purely incidental. The weapons in question were taken from criminals, or from others who had no right to carry them and who therefore became at least mildly crimi-

nal by the act of carrying them unlawfully; and the purpose both of confiscating them and of ultimately destroying them was to make the world safer for law-abiding citizens. But how does destroying them conduce to that end when their former owners can go right down the street (if they are out of jail) and replace them with others just as deadly? If there is really any solicitude to keep criminals from having firearms—and that is at best a very difficult thing to accomplish—it would seem that something more earnest ought to be done about it than merely dramatically to dump a few thousand confiscated weapons into the sea while leaving the manufacture and distribution of similar weapons perfectly uncontrolled and unchecked.

Episcopalians Want An Archbishop

IN HIS recent annual report for his parish, Dr. Frederic S. Fleming, rector of Trinity church, New York, went far enough beyond the boundaries of parochial affairs to include an argument for the setting up of an American archbishop as titular and ecclesiastical head of the Protestant Episcopal church. The Roman Catholics have fifteen active archbishops in the United States, Dr. Fleming argues; the Anglican church has two in little England; but the Protestant Episcopal church in America has not even a single one, and never has had one. "It is time now for us to perfect and regularize the position of the spiritual leader of our church," says Dr. Fleming. It may be so. These are matters which can be best understood and most earnestly discussed by those on the inside, and it is highly probable that some of them will discuss it. The suggestion is not new. But it may be casually remarked, even from the outside, that the development of the episcopacy in the United States into any semblance of a monarchical system is of comparatively recent date. American episcopacy was strictly "conciliar" for many years. It was a long while before there was anyone recognized as being in any sense its "spiritual leader." The senior bishop presided by right of seniority, but he was scarcely even "primus inter pares." He was just par inter pares. Now there is a "presiding bishop," who does more than preside, and the plan seems to have promoted administrative efficiency and to have done no harm whatever. Perhaps it would be all right to have an archbishop. It is not for us to say. The title probably would not hurt Bishop Perry. But just why it should be needed to "regularize" the position which he holds now, it is not so easy to see.

Contracts More Sacred Than Human Life

THE merchants of death have won another victory. The Chaco arms embargo laid down by unanimously favorable votes of both houses of congress, has now been nullified by a state department ruling which exempts materials contracted for before the embargo was declared. Since the belligerents had ample warning that an embargo was coming and had ordered far in advance, this exemption reduces the action of the legislative arm of the government to a gesture of futility. The story of this attempt to curb the munition makers offers one more illustration of the utter incorrigibility of the private traffic in arms. Proposed by the League of Nations as a method of stopping the inexcusable slaughter in the Chaco, it early received the support of the peace agencies of America and Europe. The British and American governments then fell into line with an impartial embargo against both Bolivia and Paraguay. Then at Geneva occurred another of those performances which undermine confidence in the good faith of European diplomacy. The armament manufacturing states of France, Czechoslovakia, Italy and Belgium agreed to cooperate, providing Germany and Japan would do likewise. Japan, as expected, immediately refused, although she was at that time selling no munitions to South America. In the meantime, American firms, whose business has been largely with Bolivia, went ahead with "business as usual." The technicality they invoked was that the embargo prohibited "sales" but not "shipments," hence it was a simple matter to consign goods to an intermediate port where the sale occurred. The recent action therefore changes the situation only by restoring the mantle of respectability to the vendors of havoc. An action that was hailed as the beginning of the end of the private traffic in arms thus ends in a complete triumph for the merchants of death. The intractability of this vicious business in the face of an attempt by both President and congress to clear the skirts of this country from complicity in the Chaco shambles offers a further demonstration of the necessity of outright public control of all manufacture of arms and munitions.

Contempt Proceedings Need Overhauling

WITH martial law still in force in Minneapolis, and many of the ordinary civil rights of citizens abridged to an unusual degree, and trial by court martial threatened against anyone who "defames the state of Minnesota" (whatever that may mean), it may seem ignoring the greater for the less to comment upon the jailing of two newspaper reporters in Danville, Ky., for refusing to give information to a police judge about a matter for which no one is being tried. A state representative, whose official conduct seems to have given dissatisfaction to some of his constituents, was hung in effigy from a tree on the courthouse lawn. The reporters had advance knowledge of the prank (or is it a crime, perhaps defaming the state of Kentucky?) and sent the news to their papers before it happened. The judge wants to know who did it, and how the reporters got their news, and they refuse to tell on the ground that the information was given to them confidentially in their professional capacity. So for the past week he has had them before him every day and after each refusal he every day sends them to jail for six hours. Whether anything told to a reporter is a "privileged communication," like information given to one's attorney or physician or a confession to a priest

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or minister, is a question upon which the higher courts may or may not have passed. But whether a judge has a right to summon witnesses and compel testimony when he has no case before him, seems extremely doubtful. A school administrator, if he is foolish enough, can perhaps threaten with suspension a student who refuses to "tell." But it does seem that a court would have to have some suspect on trial before it could punish anyone for contempt of court for not testifying. This whole matter of contempt needs a thorough overhauling.

A Picture too Clear To be Edifying

GIFT-HORSES were never looked in the mouth more critically than when school boards and other bodies which have received paintings provided by the Public Works of Art organization have set themselves to decide whether they really wanted the mural embellishments which have been so generously provided. A junior high school in the vicinity of Chicago was the recent recipient of a mural of considerable extent—being ten feet high and forty feet long—which, after scrutiny by the school board, has been declared too puzzling to be accepted. So it will either be removed or will have a false wall built in front to hide it. Yet it does not seem so enigmatical as many paintings that might be mentioned. One panel contains figures representing three races, with arms about one another's shoulders. The legend beneath reads: "Give us the unity of men and we will build a new world." What could be clearer than that? Of the other panels, one is filled with machinery and another contains a farm scene, with the words, "The two economic means of existence." That does not seem hopelessly obscure either. Perhaps it suggests the unpleasant implication that people who do not actually produce, in the basic occupations of industry and agriculture, are not in the economic picture but are parasites. The first panel is certainly a straightforward assertion that the necessary relation of men is that of comradeship regardless of race. The symbolism of the intertwined arms is rather trite and banal, but the meaning is obvious enough. One wonders whether, instead of being too difficult for the lay mind to fathom, the meaning of the picture is not entirely too clear to permit a conservative school board to consider it quite safe for the impressionable young to contemplate.

The Menace of Slum-bred Crime

A STRONG sidelight on the current discussion of better housing comes from Langdon W. Post, tenement commissioner of New York. He has just completed a study of over a hundred thousand cases of crime and delinquency in Manhattan and Brooklyn. He found that in Manhattan, where half the people live in slums, the arrest rate runs as high as 72 persons a thousand in certain slums. The non-slum average is 28. In Brooklyn, more populous but with fewer slums, the number of arrests is only 16 in a thousand. "Slum sections initiate and foster the most vicious types of crime and spread a deadly criminal virus throughout the entire city," he said. "Behind the Dillingers and the Diamonds, the Gerald Chapmans and the Pretty Boy Floyds there stands the slum. As long as we leave it there we make a very futile gesture indeed when we pass out sawed-off shotguns to our policemen, tighten our laws, hand out longer sentences and generally concern ourselves with the problem at only one end, the suppression of the finished criminal. His suppression is necessary and should be vigorous, but sooner or later we must come face to face with the great question of the forces which originally start the criminal on his anti-social path. New York's slums have now been demonstrated as a principal one of these forces, and their elimination should go forward with all the zeal an informed citizenry is capable of bringing into play." The commissioner's indictment also holds true with reference to other cities where vast cesspools of social disintegration breed gangsters and racketeering. Not the least of the forces responsible for these crucibles of crime is that body of highly respectable citizens whose easy lives are supported by tenement rentals. Often members in good standing in Christian churches, they see nothing contradictory between that rôle and the ownership of buildings which work day and night at the mass production of crime. Like many people of property, they are deeply concerned with the growth of lawlessness, yet their chief contribution to its diminution is to insist that swift and stern punishment be meted out to criminals and that the government stop interfering with private business through projects in slum clearance. An old axiom insists that religion begins at home. The church will be wise to take whatever steps are necessary to see that the people have the kind of homes where it is possible for religion to begin. When that day comes, the menace of slum-bred crime will be gone.

Let's See if She Stays in Nevada

A YOUNG matron with high connections in the national capital recently felt the call of the great open spaces and took up her abode in the sovereign and hospitable state of Nevada. The great open spaces indeed exercise an almost compulsive appeal at this season, and Nevada has more of them per capita than any other commonwealth in the entire galaxy, so her choice of that state should occasion no surprise. After enjoying the exhilarating atmosphere for forty-two days—which is the exact time required by Nevada for the establishment of legal residence—she was so thoroughly convinced that she had found what another lady (in another connection) calls "the land of journey's ending," that on the forty-third day she went before a judge, in one of the less known centers of population of the not very populous state of Nevada, and made formal declaration of her intention to make Nevada her permanent home. After that, as a reward for her prompt loyalty to the home of her recent adoption, the

judge granted her a divorce. Press reports indicate that the entire operation took ten minutes, including the time required for her declaration of permanent allegiance, but as it would be a breach of courtesy (and perhaps contempt of court) to carry a stop-watch into court on such an occasion, that may not be accurate to the second. The newspaper reporter, who evidently did not enter into the spirit of the thing or understand the enduring quality of that enchantment which the west casts over those who come to it with an open mind, added that "she may spend several days" (in her permanent home) "before returning to Washington."

Not Another Sarajevo

OMINOUS indeed was the coincidence which timed the assassination of the Austrian chancellor to make it fall between the twentieth anniversaries of the tragedy of Sarajevo and of the greater tragedy of the actual outbreak of the world war. During this anniversary month, the minds of millions have turned back to the events of twenty years ago. Into the midst of these memories was suddenly thrust a crude new fact so similar in texture to the initial incident of the remembered series that it was as though a spectre had become flesh, or as though Europe, and perhaps the world, had returned to the beginning of the same cycle of disasters which led to the great maelstrom. Does it mean that after a month of shifting tensions and diplomatic jockeying the world will plunge again into the abyss of war?

It does not. The historic parallel is more superficial than substantial. The world situation, delicately balanced as it is in an unstable equilibrium of political forces, is radically different from that of 1914. We have seen a ghost at a moment when nerves were tense with the recollection of the events that led to the former struggle, but wars are not made by ghosts. Neither coincidence nor any theory of recurring cycles has power to precipitate the nations into turmoil again. The fate of the world is not under the control of the stars or of blind forces or of irresistible cycles, but is in the hands of men now living and free to determine their own acts. There is no necessity for Europe to be plunged into war, and there is no immediate probability that it will be.

The situation is, to be sure, delicate enough. Can Austria re-establish internal peace and put down its nazi insurrection without a degree of violence which will forfeit the sympathy of the world and provoke new revolts? Will Germany maintain an attitude not only technically correct but actually non-provocative of Austrian resentment or Italian interference? Will Italy, with troops massed on the border and on a hair trigger for action, refrain from invasion unless Hitler really revives his pan-German propaganda and attempts to translate it into concrete policy, and will Italy act with restraint if he does? Will Jugoslavia resist the temptation to utilize the opportunity, if opportunity arises, to rectify her boundary along the Adriatic at Italy's expense while Italy is preoccupied with the Austrian embroglio? Will British and French support of Austria's independence serve as an effective check upon her too eager neighbors?

None of these is a purely academic question, but none of them requires an answer which threatens the peace of Europe. The great powers are perfectly unanimous and perfectly sincere—partly selfish perhaps, but none the less sincere—in demanding that the independence of Austria shall be preserved against any encroachment from the outside. The old Hapsburg empire has been whittled down to very little and turned into a republic, but that little has no enemies—with the problematical exception of Germany. Even the suspicion of German hostility has been enough to isolate Germany from the sympathies of the powers more completely than ever.

Nazi designs against Austrian autonomy are, of course, more than a suspicion. They are a matter of record. Hitler's original program of pan-Germanism frankly included the annexation of Austria. Being himself an Austrian, doubtless he feels that his own status as a member of the reich would be rendered doubly secure by the incorporation of all Austrian Germans into it. But that purely personal motive need not be overstressed. Far more important is the mania for racial unity. That fanatical zeal for race as the ruling concept for civilization and for political life has its exclusive and its inclusive aspects. As a dogma of exclusion, it dictated the elimination of the Jews from the place which they had occupied for generations in the cultural, industrial and political activities of Germany. As a dogma of inclusion, it prompted the effort to organize all Germans—Austrians included—into one reich.

Looked at in the long perspective of history, there is nothing about the idea of creating a Germany which shall include all the Germans that is particularly vicious or unreasonable, as is the idea of discriminating unjustly and cruelly against racial minorities that are resident within the same territory. A hundred years ago there were a score of independent German states. The strategy of German leaders during the formative years before the organization of the German empire was to unify as many as possible of these states—first in a *Zollverein,* then in a *Bund,* then in a *Reich.* The growing power of Prussia made it the core about which the empire crystalized. But the dual monarchy of the Hapsburgs was too large and too powerful to be swallowed. Besides, it was only half German; it was Austria-Hungary. Upon that rock the hope of pan-Germanism was wrecked. Then came the great war, and the subsequent peace with its new and benevolent recognition of the significance of race for the determination of national boundaries. The dual empire of Austria-Hungary became the single republic of Austria—a German Austria shorn of the fringes in which languages and cultures other than German predominated. Now rises a new German leader who had learned all that the fourteen points and the Versailles treaty could teach him about racial rights, and had bettered his instruction. Why should it be deemed unreasonable that

such a leader should dream of taking up the process of German unification where it stopped when it struck the impenetrable wall of Austro-Hungarian military power? Austro-Hungary no longer exists. In its place there is an Austria which is just another little German state of the same sort and on the same scale as those that were consolidated to form the German empire in 1870. To carry on the interrupted work of unification may be an impossible ambition, but it is neither crazy nor criminal.

That is perhaps about all that can be said in defense of this phase of the nazi program, but so much ought to be said.

But a program of racial unification which it may be innocent to desire may be criminal to attempt by methods which are an incitement to violence against a friendly neighboring state. Austria does not want to be absorbed into Germany. Its government does not want it, and its people do not want it. This is so obvious that the methods of open and honest diplomacy have not even been tried. To achieve union by conquest was equally impossible, for the European powers would have intervened. Hitler's policy has therefore been to foment insurrection and to encourage the same type of nazi violence which has been employed in Germany. Following this, Germany harbored Austrian nazis and furnished them with the facilities for establishing a military base, within little more than an hour's travel from the border, from which when the time was ripe there might be an armed invasion to cooperate with the nazi insurrectionists in Austria when they should strike their blow against the government.

That was the situation when the blow was struck which cost the life of Chancellor Dollfuss. It may well be, as has been claimed, that the murder of the chancellor was no part of the plan. So far as the responsibility of the Hitler government is concerned, it does not greatly matter whether it was or not. The plan was to seize the members of the cabinet, to capture the government, and to set up in Austria a nazi regime hand-in-glove with the German rulers. In the carrying out of such a plan, accidents are likely to happen, and those who support the project cannot escape responsibility for them if they do happen. One who breaks into a house to commit burglary, carrying a revolver, is guilty of murder if someone is unintentionally killed; and any who aided and abetted the plan and helped the burglar over the fence are participants in the whole crime.

The nazi *putsch* was badly bungled. It was a futile raid accompanied by a murder which possibly was not, but more probably was, intended, and followed by insurrections in various quarters which cost several hundred lives. The failure was so immediately evident that the German authorities, to save their face, prevented the small Austrian nazi army which was encamped at Munich from crossing the border. This act may improve the record slightly, but has no moral significance. The responsibility accrued when this army was harbored and permitted to assemble its equipment (even if not actually furnished with that equipment, as it probably was) and allowed to make German soil the base for an armed attack upon Austria.

The situation is still full of uncertainties. The new Austrian chancellor, Dr. Schuschnigg, who seems to have been Dollfuss's choice for his successor, has a difficult task of organization before him. Von Papen has been publicly announced as the new German ambassador at Vienna—without the customary courtesy of first inquiring whether he would be acceptable—and Austria has not yet indicated whether or not he is acceptable. Italy is on tiptoe, ready to march if Austrian independence is further threatened. The rumblings of the insurrection have not yet completely died down, and at the time of this writing the trial of the murderers has only begun. But there is no ground for anticipating serious international entanglements—chiefly because everybody but Germany is on the same side on the central issue. The independence of Austria is assured. The brave little chancellor probably did more by his death to guarantee that than he could have done by his life. His assassination focused the attention of the world on the only danger that threatened it. The nazi government of Germany, by the policy which it has pursued toward Austria, has added another paragraph to an unflattering description of itself. But the peace of Europe is less insecure than it was before.

The Curse of Babel

EDITOR THE CHRISTIAN CENTURY:

SIR: I am writing to make an indignant protest. I have been traveling in a land in which my excellent English was understood by no living creatures except dogs and babies. We shall never have a tolerable world till these people learn English. They will speak German and French and Italian instead of our incomparable though illogical language. The curse of Babel—see the book of Genesis—rests upon the world till the hour when my language is substituted for theirs. Then only shall I travel with ease.

But someone will say, "Why don't you learn their language?" And to this I make answer in two ways. It is partly due to my splendid sense of dignity which makes it impossible for me to demean myself by becoming a laughing stock to foreigners. Have I not laughed at their attempts at my tongue? They make themselves an object of ridicule. But I ask you, sir, why should I make myself ridiculous?

They say, too, that I and the others who speak English lack the power of mimicry and cannot easily imitate the sounds and intonations of foreigners. Exactly. But what is mimicry but the attribute of apes and parrots? And should I to whom a thousand memories call be reduced to the status of an ape and mimic sounds? A poet once bade us let "the ape and tiger die"; and I must not revive the ape. But one may say, "They must then become mimics and learn your tongue!"

That is precisely the situation. It is all very well for these others to mimic us, because we are worthy of mimicry; that is the way appointed.

Yours in the splendid isolation of the English speaking people,

QUINTUS QUIZ.

XUM

Does Uncle Sam Foster Paganism?

By Elaine Goodale Eastman

FROM northern Manitoba comes word of the revival of an ancient Indian custom known as "Weetigo" or "Wendigo," and directed toward the exorcising of evil spirits. According to a recent press item, mounted police are on the long trail to the Barren Grounds, prepared to suppress the outbreak. Apparently the red men may not on that side of the border, as on this, develop their own culture and practice their native rites unmolested. For what says John Collier, radical new commissioner of Indian Affairs, in an official letter "to all superintendents"?

"No interference with Indian religious life or ceremonial expression will hereafter be tolerated."

When we learn that Wendigoes are women supposed to be witches, whom the tribesmen with misdirected zeal pursue and kill as did our own forefathers in the days of the Puritans, the action of Canadian authorities becomes understandable. Even Mr. Collier feels obliged to add to his energetic defense of "Indian native symbolism" that "violations of law or of the proprieties" cannot be permitted, even upon an Indian reservation! Nevertheless, he repeats, there must be "no interference with, or censorship over, the Indian religious or cultural life."

Discriminating Between Rites

It may be interesting to consider, from the standpoint of actual first-hand knowledge of religious practices among primitive red men, just which ones may safely and lawfully be continued, or revived, among a people whom for some sixty years, as a nation (and as churches Protestant and Catholic, from the earliest white settlement in America), we have engaged to civilize and to Christianize. An outmoded phrase, no doubt—so let us say rather, to establish in secure enjoyment of the dominant culture of what is now their own United States. For Indians are no longer "domestic dependent nations," but American citizens.

One of their more typical and impressive ceremonies was the sun dance, a bloody ordeal which was forbidden by our government as soon as these people came under control upon their reservations, or about the year 1880. This was shortly before I went to live among the Sioux, and I never personally witnessed the famous spectacle, of which detailed accounts are available in books on the original life of the plains Indians.

It is now about thirty years since General R. H. Pratt commented with considerable severity on the conduct of two well-known ethnologists who had hired certain Indians to re-enact the sun dance torture for their especial benefit. The founder of Carlisle school observed with characteristic acuteness that not only was it repugnant to modern ideas to pay a man money to undergo unnecessary physical agony, but that the original motive of the performance was not so much pure worship as a public test of manly fortitude under prolonged suffering.

Suppose the plains people decide to revive the sun dance, probably charging a stiff admission fee? Would there exist any good ground for interference, under the new orders of the Indian commissioner? And why exclude the representatives of the press, the motion picture cameramen, and the radio announcers?

Former Death Ceremonies

When I went among them in 1886, certain immemorial beliefs and rites in connection with death were just about to pass into oblivion. Among these were final disposal with the corpse of most of his valuable possessions for use on the "spirit road," the conventional distribution of furniture, food, and other belongings of the bereaved family and destruction or abandonment of the tent or cabin, leaving them destitute and homeless. The favorite horse of the departed must be shot upon, or rather under, the "grave," which in olden times was an elevated scaffold or the fork of a lone tree.

The "sacred lock of hair," whose preservation was supposed to prolong his ghostly existence in familiar scenes, was ceremonially treasured for a period of about two years, and interred at last in the course of an elaborate "ghost feast," marked by the characteristic "give away" features and much conventional mourning. One of the last of these occasions I attended. I have heard the doomed steed's death scream, and looked on the raw and bleeding legs and arms of the women, who by custom and tradition must not only shear their locks but scarify their flesh, in sign of a grief which might or might not be present. Such practices as these, while not actually prohibited by the authorities, were not in my day encouraged, or thought compatible with modern folkways, not to say with Christian ideals. It may not be impossible to revive them—but to what good end?

Sanctioning Ancient Religions

Not only are the elders of the tribe to be officially invited to resume their archaic rites, but in the most recent orders promulgated by the Indian office we read the following: "Any denomination or missionary, including any representative of a native Indian religion, may be granted . . . the use of rooms or other conveniences in boarding schools. . . . Any child at an Indian service day school, upon written request of his or her parents . . . shall be excused for religious instruction, including instruction in the native Indian religion, if any, for not more than one hour each week."

It is to be clearly understood that the native religions thus affirmatively sanctioned, certainly for the first time in our history, have no sacred books or formal theology which may be taught by word of mouth. Their priests, if any, are medicine-men or shamans, dispensing wisdom and healing through the medium of songs and incantations. We never went so far as to give them

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our blessing, but apparently we were wrong. At all events, Mr. Collier's new order definitely "supersedes any former regulation, instruction, or practice."

Now that two full generations of Sioux and other northwestern groups have grown up in the atmosphere of Christian teaching and more or less scientific medical and hospital care under government auspices, the official re-entry of the primitive medicine-man in all his glory, handsomely panoplied in paint, furs and feathers, armed with his sacred rattles, his skins of totemic beasts, his dried bodies of lizards or snakes, hair, entrails, and other bodily detritus, will be observed with profound interest—whether as an aid to religious meditation or as a sanitary precaution. Naturally, a strip of red flannel tied to a stick must hereafter be recognized by all Indian school superintendents as an official prayer, on an exact equality wtih the most eloquent invocation that may be pronounced by a bishop!

Will It Make a Bastard Religion?

It will perhaps be objected that no such reversion to primitive concepts is possible among a group already well advanced in transition, or, as worded by a supervisor of Congregational missions in the two Dakotas, "converted from paganism." All very well—but there are still isolated bodies of nearly full-blood Indians in the remoter parts of the southwest whose advancement may well be notably delayed by the new government policy. We should also give serious thought to the possibility of an undesired amalgamation, or the production of what might be termed a bastard religion, through the union of seemingly irreconcilable elements of pagan and Christian theologies.

The widespread "ghost dance craze" of 1890-91, with its tragic and desperate sequel, will be readily called to mind as a comparatively recent instance of such a revelation, spontaneously arising among a people in a critical stage of cultural disintegration. Its central motive was the adoration of a pretended Indian messiah, in expectation of the disappearance of the alien invader and a joyful return to the old "buffalo days." Worship was by nocturnal song and dance, without food or fire or light, around a "sacred tree" cut down by a virgin.

Far from promoting this pathetic illusion, both missionaries and government officials did their utmost to discourage it. When their efforts proved ineffectual, the United States army was called upon to suppress a threatened "outbreak."

While the Sioux profoundly resented such interference, no one of them, so far as I know, suggested or inculcated violent resistance. Outsiders were permitted to witness (though not to photograph) their rites, which were never claimed to savor of actual "impropriety." True, men neglected their farms, and school children were kept up nights and naturally slept much in the day time, while many suggestible persons became overexcited and hysterical, at times falling into real or simulated trances. Still—if revived this year—could the Indian office forbid ghost-dancing in government schools, consistently with the new administration program? Perhaps the best we could hope for, in such an event, would be a less demoralized attitude on the part of our frontier population, in order that history might not repeat itself in the use of troops and such regrettable incidents as the massacre of unarmed Indian men, women, and babies in December, 1890.

Religion for Revenue

To drop all speculation and return to the solid ground of contemporaneous fact, we find rain dances and alligator dances and other esoteric or curious rites still celebrated from time to time in village or pueblo, partly "for excitement and fun," as we are told, but principally, one gathers, as tourist attractions and commercial enterprises. This may be financially profitable, but is it spiritually edifying?

However, the "native religion" most in vogue today is obviously the so-called "Peyote church," introduced from Mexico about thirty years ago, of which I quote a brief account from the well-known report of the Institute for government research ("Problems of Indian Administration," 1928): "The Indians assemble for meetings in churches, so-called, where they fall into trance-like stupor from the use of peyote. The organization is of no practical value to the community, and peyote addiction is probably harmful physically as well as socially. The 'Shakers' and the Peyote church are both reported to be growing."

This drug is the dried button of a small cactus found along the Rio Grande and southward into Mexico. Mrs. Flora Warren Seymour, in her "Story of the Red Man," describes the Peyote addict thus: "In a house bestrewn with a disorderly litter of rubbish, a stalwart Ute sits cross-legged on the floor. His glazed eyes stare before him, unseeing. His right arm beats upon the skin drum, as a monotonous droning chant issues from his throat. Soon he will pass entirely into the Peyote dream he is wooing with his incantations, and will see beatific visions of ineffable delight."

Indians given to the practice of this "religion" strenuously uphold their sacred right under the constitution of the United States to continue and extend it. It is, however, forbidden by state law in South Dakota and elsewhere. Shall we soon see it introduced into tax-supported schools, under the present regime? If not, why not?

Attacks on the Missionaries

A Sioux is quoted in the bulletin issued bi-monthly by the Indian office as asserting that "our primitive Sioux had a true conception of revealed religion. The best our missionaries accomplished was to organize them into different denominations!"

"What a mockery," exclaims an educated Chippewa, aroused to indignation by the new order, "what a mockery of wholesome missionaries who gave their lives for the Indians' salvation!"

For such as he, one might as well seek to revive African voodooism in Harlem, or witchcraft in New England!

No. The real danger lies in promoting confusion worse confounded among the young and suggestible, or where isolated groups are still in the earlier stages of

the inevitable transition, difficult enough at best. Certainly, a denatured and censored version of the scalp dance (celebrating victory in war), the snake dance (with handling of deadly serpents), of ceremonial whippings and ritual mutilations, cannot long spiritually satisfy the already disillusioned and in part sophisticated native. The predestined end of these observances, in many cases now reached, is complete degradation, as paid exhibitions for the amusement of the crowd. Yet some such pseudo-native institution as the "Peyote church," or a new "Messiah craze" invented by self-seeking fakirs, may serve to drug the Indian masses into forgetfulness of the fact that the present Indian policy tends not to the promised full enfranchisement, but rather to a perpetual twilight of insincere praise and actual inferiority.

A Reply to Mrs. Eastman

(See preceding article by Mrs. Elaine Goodale Eastman)

By John Collier

ON January 3d last, an order on "Indian Religious Freedom and Indian Culture," signed by myself as Indian commissioner and by the secretary of the interior, Harold L. Ickes, was sent to the field forces of the Indian service. One of the paragraphs summed it up: "The fullest constitutional liberty, in all matters affecting religion, conscience and culture, is insisted on for all Indians. In addition, an affirmative, appreciative attitude toward Indian cultural values is desired in the Indian service."

On January 15 last the general policy was given particular application to the religious training of Indian children in the government schools. This regulation, which had been found acceptable by the Catholic and Protestant home mission boards, is summed up in the following paragraph: "Any denomination or missionary, including any representative of a native Indian religion, may be granted as a privilege the use of rooms or other conveniences in the buildings or premises of boarding schools, on condition that there are pupils who, by parental choice or by personal choice if the pupil is 18 years of age or older, request the services of such missionary or denomination." The regulation forbade the use of religious compulsion upon the children; it forbade proselytizing; and it forbade compelling government employes to teach at Sunday schools.

A Complete Change in Policy

The new policy superseded its exact opposite. That opposite policy had been almost universal in the government's Indian affairs in the decades before 1930. Indian religions, and Indians as communicants thereof, were not allowed the protection of the constitution. Coercion, open or virtual, was used on the Indian children, to the extent even of pre-ordaining them to be members of particular denominations. Physical persecution against the Indian religions was indulged in from time to time. Mrs. Eastman believes the earlier policy to have been the only right one. Her article is valuable because unequivocal; and because it reveals that peculiar presumption which the discriminations of past years have been based upon, and repeats a number of the factual errors which have been used to sanction the old policy. Let me give the facts as the makers of Indian service policy now view them.

From 1830 to 1880, approximately, the government made and broke hundreds of treaties with the Indians. These treaties were made with Indian tribes, and the treaty-breaking frequently resulted in Indian wars. The Indian was capable of resisting by virtue of his tribal organizations and the Indian religions were essential parts of the tribal organizations. The tribal organizations were marked for destruction, and the native religions were included with no sophisticated debate concerning religious liberty or other constitutional rights.

White Assimilation

Then, in the 1880's, the so-called individualization policy was pressed beyond the negative outlawing of tribal institutions to the attempted summary transformation of the individual Indian. He was to be made, as an individual and at once, into a white man. This policy received outstanding expression in the boarding school, with the outing system, and in the land allotment system. Children were forcibly taken to the boarding schools. There all elements of the native life, without exception, were banned. The native language, the native arts, the native religion, knowledge about the home community, and even the family ties, were excluded from these schools. The children were kept from home throughout their youth, and the success or failure of the boarding school was measured by the record of the children who never returned home after leaving school (successes), or who returned "back to the blanket," as the official phrase used to be (failures).

Land allotment was a blow not only at the tribal unity but at the family unity. Parcels of land went to individual Indians only, never to families, and upon the allottee's death his land was sold to whites. This arrangement was expected to make Indians thrifty, God-fearing and industrious. At this writing, the eccentricities of the allotment law continue in full force.

It will be apparent that in this second phase, that of "individualization," as in the first phase, that of treaty-breaking and of the warfare against tribal institutions, the government never admitted the issue of religious liberty into the debate at all. Indian religions were treated as being simply a part of the tribal and cultural complex which it was the government's business to

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destroy. However, from time to time the subject of constitutional rights used to be brought forward by Indians or their friends, and the reply was essentially that statement which Mrs. Eastman has made in her article. The so-called Indian religions were not religions at all.

Are Indian Religions Actually Religions?

I suggest that the following elements are found in all developed, institutionalized religions, and that they are implicit in the individual, original religious experience:

> There is an emotional or mystical belief or experience of union with a purposeful being greater than oneself.
>
> There is a moral affirmation of accepting the will of this larger being and uniting one's personal forces with this larger will.
>
> There is a code of conduct, felt as moral and involved with the conscience.
>
> And almost universally, though with varying complexity, there are disciplines aimed toward the purification or enlargement of consciousness, and toward communion with the larger power.

All the above elements were fully present in the native Indian religions as they existed in the early days of white contact. All of them are fully present in those native Indian religions which still go on as parts of the tribal organizations which the government did not succeed in destroying. And with respect to the impaired native religions, whose institutional support has been crushed or otherwise lost, and to such manifestations of religious cross-culture as the Ghost dance religion, I suggest that they are not any farther departed and diminished from their full historical meaning than are many of the fractionated and conventionalized expressions of the Christian religion.

I will now make a stronger statement. Those Indian religions which survive in their fullness, as among some of the Pueblos, are powerfully moral and are profoundly productive of original, life-transforming religious experience. I cannot supply the persuasive detail here. It is better to state what I know from the contact of many years, and I quote from a paper read in Washington on May 14 last:

> What I want to make clear to you is that in an Indian group like Zuñi pueblo, Santo Domingo pueblo, Taos, or Tesuque, or Zia, the (religious) art life is everybody's life. No art-form or striving exists for itself alone. Painting, pottery, weaving, music, dance, poetry, drama, are each and all, in their main intent, vehicles of the tribal will that the past shall be incarnate in living men, and that living men shall deepen and regulate their lives through entering into the dominions and powers of old, and that the earth itself, and the gods, shall receive back from man the gift of life, and that the human race shall be faithful to its own; and "its own," the racial own, is more than the man of this passing hour, and he, through entering into his racial own, becomes more than a personal man. Stated otherwise, these tribes believe that the earth is alive, the cosmos is alive, and man, both in solitude and in tribal ritual, draws upon the cosmos and yields back that which the cosmos requires for its own life or fulfilment. And the momentous event, as these tribes conceive it, is a twofold one: that through ritual art, whether or not accompanied by personal exaltation or ecstasy, the race soul or world soul shall be provided with its continuing human vehicle; and then, that by an enlargement of consciousness, achieved through ritual art and through discipline, through sustained inner expectancy and through self-suggestion, the individual shall fix his own destiny and shall establish his relationship, indestructible thenceforward, with the world-will and world-might. They do achieve the enlargement of consciousness.

Immediately following the above testimonial, it behooves me as Indian commissioner to meet the charges which some missionaries have hurled. "Atheistic," "pagan" and "hostile to religious influence" have been among the characterizations. A personal confession as an incident in a controversy would be out of place, but the following words were used, uncontroversially, to the Indian students of Bacone college, a denominational institution in Oklahoma, some months ago:

> Among the world forces with which you are in contact here at Bacone is the religion of the white race, now for most of you your religion, too. That light which streams from two thousand years ago—from the impenetrable, awful mystery hidden by the remote historical veil yet nearer to us than our own limbs—was kindled for you as truly as for the Galileans, the Greeks, the Romans, or the Celts. Being the Spirit itself, that light never changes, never need change through all the times and worlds, but again, being the Spirit, it penetrates and merges itself with all the forms of life, all the dreams of life, all the passions and loyalties, and seems—indeed, surely is—inwardly native to all the races, all the cultures, all the many mansions.
>
> Bring your native endowment to the renewal of religion. Bring your native expectation that suddenly, though after long distress, in your waiting soul the light shall blaze. Keep that almost adoring relationship, which has been peculiarly of your Indian race, to earth, to creatures and things and the air and sky. Seek, if you do not already possess it, that added hunger for the Mystical Rose, the Christian gift of universal compassion and of the beyond-earth, the vision "whose wings are shaken in intensity of fire beyond the years, beyond the tomb." Do this as Indians, dearly reverencing and loving your own racial genius; and so you may become agents of the renewal of the Spirit.

Now, a few words with specific reference to Mrs. Eastman's article. Her factual errors are important because typical.

Was the Ghost Dance Dangerous?

She refers to the "Ghost dance revival." Admitting that there were no "improprieties" committed by it, yet seemingly she believes that the actual shooting down of the Ghost dance communicants by the army was a regrettable necessity. At least, she blames the worshipers who were slaughtered, not the government which slaughtered them. Why? Because she thinks that the resistances of the Sioux to the outrages committed upon them by the United States were due to the Ghost dance religion. The outrages are universally acknowledged; they amounted to a repudiation of every commitment of treaty and honor, and to the Sioux bands it was evident that the government was bent on destroying their landholdings and exterminating their persons. I suggest a reading of General Custer's life, long antedating the Ghost dance religion, and of Bishop Whipple's. This messianic revival might, with imperfect discernment, be treated as an escape phenomenon. So might the origins of Christianity, with imperfect discernment, be treated.

I might add that the Wounded Knee massacre of 1890, which Mrs. Eastman refers to, was not a product of "a demoralized attitude on the part of our frontier population." It was a massacre by the army. The 14th Annual Report of the Bureau of American Ethnology,

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Part 2, p. 869, thus describes it: "At the first volley the Hotchkiss guns trained on the camp opened fire and sent a storm of shells and bullets among the women and children, who had gathered in front of the tipis to watch the unusual spectacle of military display. The guns poured in 2-pound explosive shells at the rate of nearly fifty per minute, mowing down everything alive. . . . There can be no question that the pursuit was simply a massacre, where fleeing women, with infants in their arms, were shot down after resistance had ceased and when almost every warrior was stretched dead or dying on the ground."

The Peyote Church

Mrs. Eastman refers to the so-called Peyote church. I have before me a compilation of more than one hundred and fifty texts, in many languages, dealing with peyote and with the religious cult, ancient in old Mexico but comparatively new in the United States, which is constellated around this cactus drug. In the United States, the cult blends Christianity with ancient symbolism. Faith-healing is prominent in it, and the Peyote church has warred against the use of alcohol. Havelock Ellis sums up the clinical examinations of peyote as a drug by calling it "the most intellectual of drugs," i.e., the drug's action registers in the centers of vision and induces enchanting hallucinations of color and form, and does not excite the emotions but sublimates or allays them.

The totality of evidence seem to indicate that peyote is not habit-forming. The elaborate ritual of the Peyote cult frequently is performed in the absence of peyote.

Synthetic investigation, pharmacological, biological, psychological and anthropological, has not conclusively been carried out anywhere as yet. Meantime, peyote as a drug, rightly or wrongly, is disbarred by federal law and by a number of state laws, and the new administrative policy reads: "Violations of law or of the proprieties, if committed under the cloak of any religion, Indian or other, or any cultural tradition, Indian or other, are to be dealt with as such, but in no case shall punishments for statutory violations or for improprieties be so administered as to constitute interference with, or to imply a censorship over, the religious or cultural life, Indian or other."

Where Is the Commercialization?

One other factual correction of Mrs. Eastman's article. I invite the production of one case where Indian tribes or groups have commercialized their religious rituals. Elements of the sacred dance of one tribe, not sacred to another, are sometimes appropriated as "pleasure dances" by the other tribe. A few Indian ceremonies which are on the borderline between worship and recreation or fine art have been legitimately exhibited at places like the Century of Progress Exposition and the Gallup ceremonial held each August. And some individual Indians, against the protest of their groups, have been seduced to perform, for pay, rituals sacred and even esoteric. But the Pueblos give the clearest demonstration on this point. These tribes are in great poverty, but they have uniformly withstood the temptation to charge admission fees to their ceremonies or in anywise to commercialize them.

Our present view may not permanently prevail in the government; but meantime, this administration will continue to try to admit Indians to the most important of all the human birthrights—affirmative liberty of conscience.

Before the Doctor Comes

By Renwick C. Kennedy

CORA BELLE JONES, colored, crossed the cotton patch behind the Big House, followed the garden path under the pecan trees, and let herself into the back-yard by the garden gate. She had walked two miles through the steamy, sun-washed June morning. The back and shoulders of her cotton-print dress were wet and beads of sweat stood on her bare arms and her face. She did not mind the heat. Alabama summers are intense and long, but Cora Belle liked them better than Alabama winters. Ninety degrees suited her better than 25 degrees, and June better than January. It is better to sweat than to freeze, and life is so much easier and simpler and cheaper in the summer.

On the kitchen porch, shelling green butter beans, sat Martha, the cook. Martha was old and privileged. For forty years she had cooked the food for the Bendell family. Her mother had cooked in the same kitchen, first as a slave and later as a more or less free agent. She had trained Martha and neither had ever wanted to leave, though Martha's wage was but $1.50 a week, a small house to sleep in and keep her children in, and her food. Martha was a "white folk's nigger." She did not care much for her own kind.

Martha remembered the days when the Bendells had owned a small kingdom and had shipped cotton by the boatload to Mobile every fall. She was always thinking and talking about those old days. She had seen the Bendell family go down in the world. She had seen the three river plantations go, and the town property slip away, and now there was only left the small home place of 200 acres. Martha did not know it but that remnant was mortgaged for more than its value.

"Dat yo', Cora Belle?" she said as the small Negro woman stepped upon the porch.

"Yes, it's me, Aunt Marthy. Hit sho' is hot this mawnin'."

"Whut yo' comin' over heah Monday mawnin' fur,

nigger?" Martha asked gruffly. She was gruff with everyone, even her white people.

"Hit's Eugene, Aunt Marthy. He's sick. He's burnin' up with a fever. I wants to see Cap'n Bendell 'bout gittin' him a doctor."

"Dat's bad, dat's bad, bad," said Martha, her kind old heart responding with sympathy. "I don' know whut the ol' Cap'n kin do fur yo'. He ain't lak he uster be. Yo' set down and rest, honey. I'll go call the Cap'n fur yo'."

Martha waddled into the house. She came back in five minutes to report that the Cap'n would be out in a minute. She and Cora Bell talked and shelled beans. Thirty minutes passed. Martha put her beans upon the stove to cook and sent Cora Belle into the garden to gather roasting ears. More minutes passed, but finally the Cap'n came. He and his family and his Negroes never did anything on time. But they had always had plenty of time.

Mr. Bendell was not a captain, but the Negroes about Yaupon called all white men whom they respected by that title. It fitted the old man who came to the door. Tall, thin, proud in every line of his face and form, clad in fresh white linen, a mop of white hair upon his head and a small white imperial on his chin, he was a personality to command respect. You could see that at first glance. Closer observation showed a face in which strength and weakness had fought a battle of seventy years, a battle that was still a draw. It also revealed that the linen suit was old and the collar of his shirt was frayed.

"What is it, Cora Belle?" he asked, standing in the doorway.

"Hit's about Eugene, Cap'n. He come in from work on the road last Wednesday night and he been sick in bed ever since. He got a fever. He near 'bout burnin' up with it. I come to ask you to see if you can git a doctor fur him. An' I wanted to see if'n I could git a little money from you to buy somethin' fur him and me and the chillen to eat. He owed ever' cent he got last Wednesday to Mr. Johnston at the store, an' we ain't got no more'n a dust of meal left in the house. We's up agin' it, Cap'n. We sho' is."

Mr. Bendell's face was sympathetic, and his voice kind, but Cora Belle could read the answer in his eyes.

"Cora Belle, I am sorry Eugene is sick," he said, slowly and softly. "But you know that you and Eugene are not farmin' on my land. I am not advancin' you. All I am doin' for you is rentin' you a house, and I ain't chargin' you much for that, $1.50 a month, and Eugene hasn't paid that the last two months. He ought to have paid me, Cora Belle. He's been workin' on that government road all winter. Some weeks he got $9. Every week he got $4.50. But he ain't offered to pay me for two months now. I can't help you, Cora Belle.

"But, I'll tell you what I will do. I'll speak to Dr. Wilson about goin' to see Eugene if you and Eugene will promise to pay him, and I'll speak to the relief office about puttin' you and Eugene on direct relief until he gets well. I'll see about it this afternoon. Tomorrow mornin' you go down town and see the doctor and the relief people. Now, you get Martha to let you have a gallon of buttermilk for Eugene and the children, and you go on home. If you wait a little while you can have your dinner. Wait a little and get somethin' to eat."

The old man did not tell the full truth. He could have added that he owed the grocer and the butcher and the tax-collector, and that the lone $5 bill his right hand crumpled in his trousers' pocket as he talked must run him until the bank relented and gave him another loan. He was not sure the bank would relent.

Tuesday morning Cora Belle called at the office of Dr. Wilson. She sat in the dusty little waiting room for Negroes an hour before the doctor came. She waited another hour while the doctor attended two white patients. At last the doctor called her into his office and she told him about Eugene.

"He's gittin' hotter ever' day, doctor. He needs to have a doctor. We ain't got no money to pay you, but we'll pay you sometime if you will come. I'm skeered he's goin' to die if'n he don't git a doctor."

"No, Cora Belle, I can't come. He's probably got malarial fever from what you say. He needs medicine, quinine and other things, and if I go I'll have to furnish the medicine and never get any pay for it. You niggers have about got me broke already, drivin' my car all over this county and givin' you medicine that I never get paid for. I know none of you got any money. But, my God, there's a limit to what I can do. I ain't collected my expenses in two years. I ain't a hard man, Cora Belle. I'd like to go to see Eugene because he is sick and because he is a pretty good nigger. But, my God! There's got to be a limit. Mr. Bendell asked me to go but he wouldn't stand for the bill. I got to collect some money somewhere.

"Now, I'm goin' to tell you what to do. You go down here to this relief office and get an order from them for me to go to see Eugene, and I'll go. I can collect my money on that order. But I ain't goin', Cora Belle, without an order. I can't stand all this free work. I got to draw the line somewhere."

Cora Belle went to the relief office at 11:00 o'clock. At 3:00 P.M. she talked with the county administrator of direct relief and told him about Eugene. She asked for an order for the doctor and for a food order.

The administrator, a weary and harassed man, spoke curtly.

"No," he said, "we can't do anything for you. The relief lists are overloaded now, and the government is cutting down on our money every month. Eugene had a PWA job all winter, regular. He ought to have saved some money. We can't help you. Your best chance is to go back to old man Bendell. I am sorry, but we can't help you."

Cora Belle went home.

Wednesday morning she visited Mr. Bendell and the doctor and the relief office again, without visible results.

Thursday afternoon she went back to see Mr. Bendell.

"Eugene ain't no better," she said. "He gits hotter ever' day. He's goin' to die if'n he don't git a doctor. He ain't et nuthin' since Monday. Me and the chillen is about perishin' ourselves. Us is livin' on blackberries

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an' plums, 'fore God, us is. Please do somethin' fur Eugene, Cap'n."

The old man leaned forward in his chair and reflected. The woman's story stirred his anger.

"Sick a whole week and no doctor yet. It ain't right. Lettin' a man die because he is sick and can't stay on his job. That ain't no way for the United States government to do. Cora Belle, I'm goin' to get you a doctor and somethin' to eat if I have to take a gun and clean out the whole push down yonder at that relief office. You come back here early in the mornin' and I'll have it fixed for you. Now, you get a gallon of buttermilk from Martha and go on home. I'll fix it up for you."

Mr. Bendell's anger cooled as he walked down the street. His appeal was as much in the name of reason and mercy as of force.

"That nigger, Eugene," he said, "is a pretty good nigger. Last year he had a farm on Tom Reed's place on the river, but under this cotton reduction plan Tom turned out some of his tenants. Eugene got stranded this spring without any farm or anybody to back him. The government's own plan pushed him out, though Tom broke his contract with the government when he turned him out. I rented the nigger a shack on my land and he got this PWA work on the road all winter. Now, I say that when a government employe gets sick the government ought to take care of him. He's about to die and his wife and four children ain't got anything to eat. You can't turn down a case like that if there's any manner of justice in this relief business. Put some healthy nigger off your list and put Eugene on. I want you to send a doctor out there in the mornin' early and when that woman, Cora Belle, comes in here I want you to give her a food order. I am askin' you to do those two things tomorrow, and I don't want to have to make it any stronger than just askin' you. Of course you don't have to do it. I ain't got any authority over you and your office, but I ain't too old to make plenty of trouble for you in this town if something isn't done. You understand?"

The director smiled. He understood. In Yaupon the name of Bendell has been potent for generations. The director knew that.

"Well, Mr. Bendell," he said, "it's a needy case, I know. But the county is full of needy cases. It's just a question of helping some of them. Send the woman here in the morning and I'll try to put her on the relief list. I don't promise, but I'll do it if I can. I reckon I can manage it some way. I'll send Dr. Wilson out there first thing in the morning."

On Saturday morning Eugene died.

VERSE

Prelude to Faith

WHEN the last light dust from the drying stalks
Of goldenrod flings the first fall signs,
And the ambient air is choked with autumn,
And asters spell their purple message
In ragged letters, clinging to the hills
That push up out of the deep dark earth
Like miniature mountains freed from prairie prisons;
When water runs slowly over the cold stones,
And sluggish rivers feel the burden
Of the wild geese winging down the wind;
While in the frost-tinged darkness, a star
Falls like a plummet from the mute heavens:
Then do I know the beauty born in dying,
Then do I know the dark boughs will be green again;
Oh, let my heart remember this—remember—
Grant us to keep it in the hearts of men.

MARJORIE MERRILL BLISS.

An Old Woman

HER days of life are almost spent,
Her hands are knotted, shoulders bent—
But still her eyes are eloquent.

I wonder what her life has been
To leave defiance in her chin
Yet bend her with its discipline.

GERTRUDE RYDER BENNETT.

Drought

THE bittern booms across the swamp where fog
Has been for weeks forgotten, burned away;
The bittern booms and all the stagnant bog
Confirms his plaint against the fiery day.
Marsh-fowl no longer try to quench their thirst,
Poor pompous bull-frog's bulging eyes grow blind,
The balsam's cracking pods have split and burst,
Not even a dew-drop can the field-mouse find.
Where men would drink, the fountain, red with rust,
Insults the parched and suffocating town
While scorching roadways, deep in smothering dust,
Resentful, seek the mountain, sere and brown.
A fevered earth torments a fevered brain—
O God, in mercy, hear us! Send us rain!

AMY SHERMAN BRIDGMAN.

As of Ola

Then answered Peter, Behold we have forsaken all and followed thee; what shall we have therefore?

Matthew 19:27.

SEE, Lord, we follow, our possessions leaving;
What, therefore, now, our measure of receiving?

Forgive in thy compassion, great and tender,
The selfish question cancelling surrender.

BERTHA GERNEAUX WOODS.

BOOKS

What Laymen Think of Union

CHURCH UNITY MOVEMENTS IN THE UNITED STATES. *By H. Paul Douglass. Institute of Social and Religious Research, $3.00.*

THE RELIGIOUS Book Club did the right thing when it made this book its July selection. It is not light summer reading. Much of it is not reading at all, but graphs and diagrams and tables that must be studied diligently before they will give up their meaning. The weighty volume (576 pages) is the result of three years of investigation by the staff of the Institute of Social and Religious Research. It is rather prophetic than historical.

A relatively brief summary is given of union movements in the past, but the main objective was to determine what might be expected to happen next, and the basis for forming a judgment about that was to discover as precisely as possible the present state of mind of the rank and file of all the important Protestant churches toward each other and toward the things that separate them. Questionnaires were used; twenty thousand persons answered; the attitudes of the laity were given more weight than the opinions of the clergy or the formal pronunciamentos of denominational conclaves. The conclusion is that union sentiment in almost all denominations has made even more progress than one might have supposed.

Two hindrances to immediate and radical steps toward union are statistically demonstrable. One is that most denominations have so wide a spread between their pro- and anti-unionists that precipitate action would simply pull them in two. Again the "sense of distance" between two denominations is often widely different, depending on which way the measurement is taken. For example, Disciples feel very little sense of distance from Baptists, while Baptists feel a considerable sense of distance from Disciples; Quakers feel closer to other denominations than other denominations feel to them; everybody feels more cooperative toward Lutherans than Lutherans feel toward anybody. Practical steps toward union must wait for greater agreement within each denomination and a more balanced mutuality among them all. There is much more to it than this. The volume is packed with interesting data and important conclusions. It should be studied carefully. Its contribution to the union question is unique and indispensable.

W. E. GARRISON.

This Interesting Cosmos

THE ARCHITECTURE OF THE UNIVERSE. *By W. F. G. Swan. The Macmillan Company, $3.75.*

AGAIN the non-technical reader is invited to extend his understanding and his imagination to their utmost reaches and consider what men of science have discovered within the last few years about the structure of the cosmos and about the things immeasurably vast and unimaginably minute which constitute its elements and parts. The nature of matter and of space and time are discussed, and the special and general theories of relativity are expounded.

It is no use saying that this is done so that anyone can understand it by a few hours of easy reading. That is impossible. But the wind of scientific technicalities is tempered, so far as may be, to lambs that are shorn of specialized knowledge in this field—or that never grew a protective coat of that kind of wool.

On the always interesting question as to whether the nature of matter and of radiation implies that the universe is headed toward ultimate death and disappearance (Jeans, Eddington, et al.), or whether its transformations are cyclical and compensatory, with anabolism and catabolism in a balance that may last forever, so far as even the most far-sighted scientist can discern (Milligan, et al.), Dr. Swan preserves a cautious neutrality, giving the arguments for both views but refraining from rendering a decision between them. In his final chapter, which is virtually a discussion of the question, Is there a God? he similarly refuses to take sides. He leaves the impression that an affirmative answer perhaps states the truth better than a negative, but that the difference between the two is rather one of vocabulary than of basic ideas.

The Smith of Smiths

THE SMITH OF SMITHS, BEING THE LIFE, WIT AND HUMOUR OF SYDNEY SMITH. *By Hesketh Pearson. Harper & Brothers.*

HAIL to thee, blythe spirit! How have the modern biographers been so long finding him? Sydney Smith is an enchanting subject for biography, but a fairly recent edition of his "Letters of Peter Plymley" is the only contemporary recognition of him that the reviewer can recall. Smith was a clergyman, a humorist, a man of letters, a social liberal, a religious conservative, and the most popular dinner guest in England. He was the prime mover in founding the Edinburgh Review and edited it until he pressed Jeffrey into the job. He was an editor (anonymously) when journalism was despised, and a liberal (openly) when it was not respectable to be a liberal. He wrote in favor of reforms in relation to child labor, parliamentary representation, game laws and the slave trade. He was such an asset to the Whigs that they could not possibly have failed to make him a bishop when they came into power if he had not been so uproariously funny. He was violently and caustically anti-missionary and anti-Methodist, and considered religious "enthusiasm" a form of insanity. He satirized all the sacred cows of English high society—public schools, universities, sports, opera and country life. He preached a sermon against war, in St. Paul's, on the occasion of Queen Victoria's accession. All these things Mr. Pearson sets forth at length, with a liberal spice of Sydney Smith's irrepressible wit and a fund of anecdote and tattle about the habitués of Holland House. It was Macaulay who called Sydney "the Smith of Smiths."

Books in Brief

THE SPINNER OF THE YEARS. *By Phyllis Bentley. The Macmillan Company, $2.50.*

First published five years ago, before "Inheritance" and "A Modern Tragedy" had brought fame to the author, this novel made no great hit. Which goes to prove, perhaps, that luck has something to do with the making of best sellers—or at least with the not-making of them. For this is a real novel of far more than average merit. Especially does it measure up to that criterion which demands that a novel shall be a story in which there is development of character. That is precisely the foremost thing in this one—to show how half a dozen people, clearly delineated at the outset, became a very different half dozen in the course of a few years by reason of the experiences they met and the way they met them.

XUM

THE DREAMER. *By Julian Green. Harper & Brothers, $2.50.*

The phrase, "grand, gloomy and peculiar," might have been coined to describe Julian Green's novels if it had not already been invented before he was born and for a different purpose. And yet, even from the prejudiced standpoint of one who loves sunlight and joy and to whom beauty and sanity are not repugnant, it may be said that he is making progress. Whereas in "The Dark Journey," for example, he wrote a thoroughly depressing story about an entirely pathological cast of characters, he now writes a decidedly enjoyable story about a group of people only a little less morbid. Perhaps this is a defect rather than an achievement. Perhaps the author should make the reader suffer with all his suffering characters. But it is better to be thankful than critical on this point. Born in France, of American parents, Green's novels are all written in French and are translated for publication in America. He has won wide recognition as one of the masters of French fiction.

ARIZONA IN LITERATURE. *Edited by Mary G. Boyer. Arthur H. Clark Company, $6.00.*

A few of the authors represented in this almost-600-page anthology were born in Arizona; some are well known writers who were never there for more than a few months, gathering material; most of them are adopted sons and daughters. And when Arizona's sons and daughters, native or adopted, write at all, they generally write about Arizona. Why not? It is a roomy field. There is much good stuff here—fiction, biography, description and legend—and much that bears the mark of the earnest but not too skilful amateur. The poetry section, sad to say, is not so good, though there are creditable exceptions. Too many of the poets of the great open spaces have a yearn—like a cowboy poet I met in the northwest—to be the Robert Service of their region. But not even that misdirected ambition can prevent this skilfully assembled anthology from giving a splendid picture of the spirit of the wonderland it represents.

CORRESPONDENCE

Funds Needed for Important R.O.T.C. Case

EDITOR THE CHRISTIAN CENTURY:

SIR: Your readers will recall that almost a year ago the United States supreme court declined jurisdiction in the case of a conscientious objector to compulsory military training at the University of Maryland. Those of us who were disappointed in the outcome of that case because we believed it raised hitherto unadjudicated questions of constitutional law are happy to report that a similar case is scheduled for oral argument before the supreme court during its coming October term.

The forthcoming case involves two student conscientious objectors who were suspended from the University of California because of their refusal to enrol in the R.O.T.C. Their defense is being briefed by an able constitutional lawyer from Los Angeles. To finance this litigation a California committee under the chairmanship of Bishop James C. Baker is seeking to secure funds from supporters on the coast. But additional funds—approximately two thousand dollars—are urgently needed to supplement the amounts thus far raised.

A supreme court decision in this case will go far toward defining the constitutional rights of conscientious objectors to the peacetime conscription which prevails in 28 of our civilian secondary schools and 91 of our colleges and universities. Basic civil and religious liberties are at stake. Those zealous to safeguard these—all old-fashioned Americans, those of orthodox religious views who believe the realm of conscience should be free from state domination, pacifists, liberals and radicals alike—are urged to share in financing the defense of these conscientious objectors. Donations may be sent directly to Rev. John Gabrielson, Box 54, Pacific Palisades, California, who is treasurer of the local committee.

New York City EDWIN JOHNSON, *Secretary, Committee on Militarism in Education.*
ROGER BALDWIN, *Director, American Civil Liberties Union.*

Film Estimates

EDITOR THE CHRISTIAN CENTURY:

SIR: In your July 18 issue, Paul M. Schroeder suggests that to be consistent with your editorial "Last Chance for the Movies" you should discontinue publishing the Film Estimate service. I do not agree, although I am not so much interested in your editorial consistency as I am in what I believe to be the invaluable service rendered a discriminating public by this service.

In our home we are and have been for years seriously concerned with this problem. We never consider attending the movies without first referring to this estimate. We do not always agree with the estimate, but charge that up to a difference of opinion or taste. Without this estimate we could have no guide whatsoever.

New Britain, Conn. O. A. MARSH.

EDITOR THE CHRISTIAN CENTURY:

SIR: "Shall we drop the Film Estimates?" My answer is most emphatic, "No." They are very helpful to my family and me. They assist me in guiding my group of young people and some of the older ones. Please continue this feature.

Rockland, Mass. C. P. SOUTHARD.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read the letter by Paul M. Schroeder which appeared in the July 18 issue of The Christian Century. I am the father of two children, a boy, 10, and a girl, 16. For a long time we have used the film estimates of The Christian Century as a means of determining appropriate pictures for our children to see. We clip the page which contains your film estimates and have a complete set running back for more than a year. We would be sorry indeed should you cease printing these selections.

There are two viewpoints about this whole moving picture problem. One is that all films should be boycotted until Hollywood cleans house. There is pretty general agreement among decent people that Hollywood is controlled by an intellectually and culturally low type group. If such a supposition be true, it is probable that a complete boycott is the only solution. Other people believe that the average Hollywood executive is essentially of the same type as others of our country's executives; that they put out more good pictures than bad; and that the most effective method is to attend the good pictures and stay away from the poor ones. Regardless of which school of thought we follow, both schools are of sufficient size that their needs should be considered. Therefore, I say for those who believe the boycott of all pictures to be the best method, they should follow that plan. For those who believe that the good pictures should be encouraged, reliable film estimates should be provided.

Washington, D. C. TRACY F. TYLER.

Is Protestant Worship Empty?

EDITOR THE CHRISTIAN CENTURY:

SIR: After a quarter of a century spent by one section of the Protestant church insisting on the "enrichment" of our periods of worship, behold! Dr. Conklin has discovered that we have no such thing in our Protestant churches as worship. Without arguing the case, I wonder if it is not worth while to consider the following points:

1. The average person is not capable of long periods of concentration and meditation.

2. If we could see inside their heads, we should probably find as many wandering thoughts in Catholic craniums as in Protestant, while they murmur their Aves and Paters. I used to sing a little in a Catholic choir, and the members were not always at their prayers when safe from the padre's eye.

3. The Catholic is taught from early childhood that his eternal welfare is concerned with his attendance on the mass.

4. Dr. Conklin to the contrary, I find a very satisfactory worship arrangement in most of the Protestant churches I attend. Perhaps he is over-critical.

5. In the (Congregational) church where I worship, the choir, led by a talented and devoted Christian, is one of the most helpful features of the worship period. As to Protestant exaltation of music, I wonder if Dr. Conklin ever attended a solemn high mass?

6. Hymns appropriate to the sermon may also be devotional. If the sermon is a good one, the appropriate hymn will help the spirit of worship.

7. Preaching has been the outstanding feature of every great revival of religion, from Pentecost to the modern Catholic "mission."

8. A devout spirit of worship does not, unfortunately, assure of Christian character. The old Puritans and their Catholic contemporaries first refreshed their spirits by devout worship, and then went out to "convince" their adversaries with the sword, the rack, the axe, the stake.

Christianity, in essence, is a "way of life"; worship a means to that end. From Dr. Conklin's article I should say he would be happiest in the Anglo-catholic or Roman branch of the Christian church.

Pasadena, Calif. FRANK C. REID.

Cooperative Organization

EDITOR THE CHRISTIAN CENTURY:

SIR: I have received a number of requests for advice concerning the methods and forms of the organization of Consumers' Cooperatives. May I say that there exists in New York city a central clearing house of such cooperatives in the United States. It is The Cooperative League of the U.S.A. Its address is 167 West Twelfth street, New York city. The central secretary is Mr. E. R. Bowen, who stands, I am sure, ready to supply advice and information to all who seek it. For the good of the country, his office cannot be kept too busy in this work.

Danbury, Conn. H. M. KALLEN.

Need for Private Welfare Agencies

EDITOR THE CHRISTIAN CENTURY:

SIR: An editorial, "The President's Prospectus," which appeared in your magazine, calls attention to President Roosevelt's vagueness in describing the means whereby we are to achieve the noteworthy end of economic security. Economic security has so long been the slogan of social workers and has so often met with opposition that I could not help wondering if our first concern should not be with winning public acceptance of the end before we interest ourselves in details about the means.

Where is the public in its thinking about economic security? Are we still going along with the grocery basket idea of charity to the poor and if so can we suddenly accept the philosophy which lies behind movements to provide security, to prevent the poverty which so often comes from old age, unemployment and other social and economic events? If our present poor laws are any indication of public opinion, we are still in the middle ages for most of these laws are close patterns of the Elizabethan law of 1601. In 14 states recipients of public relief are disqualified as voters. In no state is proper provision made for trained administration of relief and almost any atrocity in poor relief is sanctioned by these obsolete laws. The poor are considered on a par with criminals.

We need to change our laws and we need to change our ideas as they apply to the 16 million destitute people in this country. But how can this be done? Paradoxical as it may seem, I believe a partial answer lies in the increased activity of our private family welfare agencies.

Drawing upon their experience in dealing with all problems of poverty, the private family welfare agencies should be able to assist and even to take the initiative in informing the public about present laws and the necessity for changing them. They can demonstrate, on a small scale, new and better methods for helping the poor—showing by actual illustration how trained social workers and individualized treatment prevent chronic dependency and help the poor to regain independence. In the larger cities, at least, many methods worked out in private agencies have eventually been adopted by the public agencies.

The organization of the average family welfare agency is admirably suited to serve as a medium through which local groups can keep informed of current social needs and influence private and public welfare plans. In most cities such an agency is non-denominational but is actively supported by the Protestant churches. Usually it has also the backing of business men's groups, women's clubs, and other community organizations.

United Charities of Chicago JOEL D. HUNTER,
Chicago. General Superintendent.

The Question Box

Can you give in your column the difference between faith, hope and love as enumerated in Corinthians by the Apostle, especially between the first two? C. F. R., Franklin, Mass.

FAITH in the biblical sense is a combination of belief in the witness given regarding the facts set forth in the story of the redemptive movement in the Old Testament and the New, and of reliance upon the divine aid promised in the attainment of the holy life. More specifically, in the experience of the Hebrews it was belief in the reality and moral character of God, and confidence in his protection and assistance in times of need. Thus Abraham believed in God, put confidence in him, relied upon him, and was "called the friend of God," and Habakkuk declared that the just man, in the midst of any troubles that might befall him, is saved by his faith, his holding on to God in confidence and trust. In the New Testament that oracle of the classic scriptures is taken over by Paul and lifted to a new level of significance. Faith in the Christian sense is belief in Jesus as Lord and Savior. It is the same trust in the divine life, but now made more vivid by being fixed upon the Master as its object and inspiration. The "faith of Jesus" is both the attainment of his faith in God and in the spiritual order of the universe, and faith in him as "the way, the truth and the life."

Hope is the union of desire and expectation. In the Old Testament it signifies that measure of confidence in the divine life and the program of righteousness in human history which gives confidence that the future will realize the expectations of Hebrew prophets and seers. The "hope of Israel" as interpreted by Paul was the fulfilment of its historic mission in the coming of the Christ. The hopes of the faithful in the Hebrew age, which attained only in its last period to the expectation of a future life, included the enjoyment of the divine presence and blessings through life, and the continuance of that life to a ripe old age. These were the two chief features of the "hope" cherished in the pre-Christian age. In the New Testament the difficulties through which the community of believers was compelled to pass led to the inevitable transfer of the emphasis on hope to the future life, and this becomes one of the chief themes of Christian contemplation. In its larger aspects it embraces the total significance of the gradually realized kingdom of God in the world, the new social order of righteousness and peace. These are the determining factors in the Christian hope of our age and of every age.

Love in the New Testament sense is the regard and affection felt toward those of kindred ideals, especially those who have obtained "like precious faith." It is that quality of concern for others which is described in the thirteen specifications of Paul's classic utterance on the subject (1 Cor. 13), running the gamut from patient and sacrificial interest to enduring, unfailing and sympathetic affection. It is even more than that. It includes that deep solicitude which overlooks the barriers of race and class in its redemptive devotion. In this aspect it is the "greatest" of the Christian virtues. H. L. W.

XUM

NEWS *of the* CHRISTIAN WORLD

Rural Unrest Grows in Japan

New Conservative Cabinet Changes Few Policies—Leadership Training Stressed Among Churches

(Correspondence from Japan)

TOKYO, July 7.—Japan has a new, conservative, super-party cabinet, somewhat as your correspondent prophesied in this column last month. This only goes to show how coming events cast their shadows before them, and how orthodox Japan's political complexion really is when unruffled by internal or external excitement. The continuance of four ministries unchanged—foreign affairs, home affairs, war, and navy—together with the announced intention of following the economic principles of former finance minister Takaboshi, indicates no alteration in the vital policies of the nation.

But increasing unrest in the rural districts leads one to surmise that the life-span of this government will be determined by its ability to help the farmers. For, failing in this, the industrialists—who are in large part the backbone of this as of the previous cabinet—will again fall into disrepute with the masses. This in turn will strengthen the hands of the direct-action agitators, and it must ever be borne in mind that Japanese "fascism," differing from that in Europe, is an alliance between the masses and the military party. In a land of universal conscription the military speak more authoritatively for the public than does "big business." So, if you want to understand Japanese politics, keep your eyes open to rural riots over irrigation water rights, to the price of rice and silk, to the interests of the fishermen, and to labor conditions.

* * *

Tokyo Abolishes Noise

Greater Tokyo awakened July first to find itself converted from one of the noisiest to perhaps the quietest of all cities in the world. By police order all electric auto sirens, cut-outs, all clanging traffic bells at street intersections were summarily abolished on that date, and Tokyo's thousands of taxis now cavort around using only the old-fashioned "honk" horn. The effect is astounding. Surely nowhere else on earth could such a transformation be accomplished so suddenly. But police authority is respected in Japan, and is generally benevolent. One week's trial of the new system shows a great reduction in traffic accidents, doubtless due to greater care on the part of drivers now deprived of raucous devices to frighten pedestrians.

The American Board mission in Japan recently held its annual meeting in Kobe. Chief among the gratifying aspects of Congregational work reported was the complete relocation of the Kobe college for women. But the joy of this and other triumphs was overshadowed by the necessity of retiring from service the following missionaries: Rev. E. D. Fry of Utsunomiya, Rev. and Mrs. H. J. Bennett of Tottori, Rev. and Mrs. C. F. McCall of Niigata, Mr. and Mrs. Frank Huntly of Doshisha university in Koyto, and the Misses Isabelle MacCausland and Catherine Perry of Kobe college. This drastic reduction in personnel is due entirely to financial straits, and, as among this number are some of the most effective of the mission forces in this country, it is hoped that some way may be found of continuing their services.

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Kingdom of God Movement Trains Leadership

The Japanese Christians are now giving large attention to leadership training conferences. Within the past few weeks several such conferences have been conducted, one of the most outstanding being that held under the auspices of the Kingdom of God movement in Tokyo. It was concerned with the following problems: Christian education, literary evangelism, industrial evangelism, social reconstruction, rural redemption, and international cooperation. Another interdenominational institute held at the Tokyo Y.M.C.A. dealt with camp leadership, as camping is increasingly popular in Japan. During the present month the annual Y.M.C.A. summer institute will be held at Tozanso, near Gotemba—the Silver Bay or Geneva of this part of the world.

St. Joseph college in Yokohama (Catholic) on June 27th dedicated a large and beautiful auditorium-gymnasium building, the French ambassador presiding and delivering the chief address. Catholicism is one of the great factors for Christian internationalism, and we congratulate our Catholic friends on this evidence of progress.

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And So Forth

Tokyo's new subway is now open from the Asakusa Temple and theatre district, past Ueno park, and through the Ginza shopping region as far as Shimbashi station. It is a great improvement in transit facilities. . . . A national union of Baptist youth was established at the annual east Japan Baptist convention some time ago. Branches in Tokyo, Yokohama and Osaka are already active. . . . A further feature of the federation of missions program in Karuizawa at the end of this month, not reported in my last column, is the coming of Dr. Y. Y. Tsu as a fraternal delegate from the National Christian council of China. . . . Suicide and murder continue unabated, if not indeed on the increase. During the second quarter of this year an average of four persons per day ended their lives in the crater of Mt. Mihara on Oshima Island, near Tokyo. The murder of seven of a brother's family due to a quarrel followed by suicide was reported recently in the press, not as scare news but just as an interesting incident of daily life. . . . A volume of "Friends of Jesus" containing Dr. Kagawa's sermons and addresses in the Philippine Islands, Hong Kong and Shanghai during his trip of last February, has just gone to press, and any who wish copies may address this correspondent, enclosing some stamps or a dollar bill to cover expense.

T. T. BRUMBAUGH.

Pastors Survey Depression Toll

Garrett Holds First Institute—Press Hysterical over Gangster—Fair Crowds Favor Wholesome Attractions

(Correspondence from Chicago)

CHICAGO, July 30.—One hundred and fifty pastors gathered for the first annual pastors' conference of the Garrett Biblical seminary, Evanston, for the week beginning July 23, agreed that the depression had wrought havoc in the world of spiritual realities which is the scene of the minister's labor. To Dean Karl R. Stoltz, of Hartford theological seminary, they told their troubles, some of which were directly traceable to the economic breakdown while others were merely aggravated by it. They listed: religious conflict in the minds of their people, a sense of frustration, delayed marriages with a train of attendant evils, emotional instability, the spread of the inferiority complex, and, on the other hand, a compensating over-aggressiveness in the behavior of some, increasing drunkenness and addiction to narcotic drugs, and unemployability in many wage earners who have been out of work for a long time.

The Garrett conference was really three conferences in one, including the pastors' conference, the annual rural conference, and a special conference on religious education. A wide variety of subjects were discussed. Among the lecturers and instructors in addition to Dean Stoltz were Professors E. L. Schaub and Frank B. McKibben of Northwestern; Dr. C. L. Craig of Oberlin; Professors L. E. Fuller and I. G. Whitchurch of Garrett; Professor Edwin S. Lewis of Drew university; Rev. George Nell, a Catholic priest, of Effingham, Ill.; Dr. William S. Sadler, well known Chicago psychiatrist; and Dr. Charles Clayton Morrison, editor of The Christian Century, who lectured on the opening night on "World Relations and World Peace in 1934." Dr. Harris Franklin Rall, professor of theology in Garrett, was director of the conference and N. C. McPherson, jr., was registrar.

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The Saloon Evil Spreads

Even our Chicago wet newspapers are becoming alarmed at the excesses of the new saloons—pardon, "taverns." A recent editorial in one of them berates "the stupidity of the trade which mistook the repeal of prohibition as an invitation from the people to repeat all the follies and excesses of the old saloon era" and urges the traffic to "submit to rigorous regulation for the promotion of temperate use of its wares." A hot chance! What happens in these saloons is described in the recent report of the Juvenile Protective association of which Miss Jessie F. Binford is the executive director. According to this report, law-enforcing officials pay little attention to legal closing hours; bars are seen all over the city in flagrant viola-

tion of the Illinois liquor ordinance; "the new tavern that has sprung up, in some ways, presents problems more serious than did the old saloon because in this era women and even families with children patronize these institutions. In some taverns one-fourth to one-half the patrons who buy strong drinks are women." Among many other evils, the report calls attention to an "obnoxious practice" in some places in which young girls are employed as "hostesses"; to the presence of solicitors in many taverns; and to the employment of child entertainers.

* * *

Too Much Dillinger

An editorial in last week's Christian Century commented on the killing of John Dillinger. The amount of space and the character of the publicity given to the event by the newspapers is sickening. Life stories of the outlaw, lurid tales of his exploits and of his loves, a shocking front-page picture of his corpse lying on a slab in the morgue—every horrifying and fascinating detail that can be raked up. Do the newspapers really think that such "news" will teach potential criminals that "crime does not pay"? What it really teaches them is that crime brings great fame and that the reward is worth the risk.

* * *

Some Wholesome Things

It is easy to become so obsessed with the pathological aspects of a city's life that the good things are lost sight of. After all, most of what one observes is heartening. At the World's Fair, for example, the best things attract the largest crowds—the symphony concerts, the Shakesperian plays in the old Globe Theatre of "Merrie England," the halls of science and social science, the Horticultural Building, the Art Institute, the Planetarium, even the Hall of Religion (although I must confess that that exhibition almost makes me weep when I compare it with the Hall of Science). I have no doubt that "The Epic of a Nation" to be produced on Jewish Community Day will crowd Soldiers' Field, as will also the Chicago Tribune's festival of music and the Negro's pageant "O Sing a New Song" on the night of August 25. There is still more intelligence and decency at large than their opposites.

* * *

And So Forth

The third annual pastors' institute of the divinity school of the University of Chicago, the Chicago theological seminary and the Disciples' divinity house begins today. A program of extraordinary variety and interest is projected and the largest registration to date is anticipated.

A legislative committee is investigating the alleged high cost of relief administration in Illinois. Mr. Wilfred S. Reynolds, executive secretary of the state relief commission, and long a trusted leader in this field, points out that it is poor economy to insist on a very low percentage of total expenditures being used for administration. He has produced statistics to show that while relief loads for the whole United States dropped only 6.9 per cent as an average for the whole country between April 1933 and April 1934, the decrease in Illinois has been 15 per cent. Efficient administration, he states, is responsible.

CHARLES T. HOLMAN.

Turkey Remakes Population Map

Reorganizes Education—Moves to Break Up Non-Turkish Peoples—Anti-Semitism Creates Riots

(Correspondence from Southeastern Europe)

ISTANBUL, July 13.—The students of the senior class in Turkish public schools have this year had the hardest time on record with the uncommon result that four out of five candidates for matriculation failed in their examinations.

Much to their surprise the students saw themselves confronted not only with unusual severity, but also with a system which sent them before examiners who were complete strangers to them. Complete anonymity with regard to papers has, moreover, been insured by concealing the names from the knowledge of the examiners.

These drastic measures were taken at the request of the German refugee professors of Istanbul university, who in the course of the past two terms had been struck by an enormous difference in educational maturity existing between a number of advanced Turkish undergraduates and the rest.

This step is in strict consonance with a scheme to raise the general level of studies and to curb the danger of creating in Turkey a kind of unsatisfied intellectual proletariat. Under this project public schools will be reduced in number, and admittance to them be made more difficult, while professional schools will absorb elements less proficient in intellectual pursuits.

* * *

Reshaping the Population Map

Last month a law was passed at Ankara which aims at nothing else than at remodeling in an intended rational manner the whole of Turkey's population map. Hence its outstanding importance.

Until its end the Ottoman empire labored under its being a mosaic of peoples of different origin, creed and language. That the Turks have, at last, become a nation has been held to compensate for the territorial losses which have reduced the Ottoman empire to the Turkey of today. Still, the Kurdish insurrections, as well as the fact that within the national frontiers there are several compact masses of inhabitants whose mother tongue is not Turkish, have been significant reminders that the national unity is perhaps not yet complete.

Refusing to base their unity on a common religion as had been the case before, and reluctant to adopt the concept of race which is practically unworkable in Turkey, owing to large scale intermarriage in past time with women of all origins, the Turks after Lausanne have evolved the political dogma of a national unity based on Turkish culture, at least theoretically, independent of either religion or race.

A practical scheme to carry this dogma into effect, has been prepared. It involves breaking up the agglomerations likely to constitute obstacles to the spreading of Turkish culture as a melting-pot of peoples of different origin.

* * *

New Ethnic Zones

This bill, which was recently passed, divides the Turkish territory into three categories of zones, viz. zones numbered one to be inhabited by populations exclusively belonging to the Turkish culture; zones numbered two, where populations the assimilation of which is desired, are to be settled, and zones numbered three which, for military, political, social, economic, and agricultural reasons, must not be inhabited at all. To achieve this result fifty-two provisions give the ministry of the interior all necessary authority for making transfers from zones number one and three to zones number two compulsory.

The law also includes several provisions for the installation in zones number one of Turkish immigrants from the Balkans and elsewhere, the number of whom, it is hoped, may reach two million.

The explicitly adopted general principle is not to allow Turkish citizens whose mother tongue is not Turkish to establish themselves in bulk in either villages or quarters, or to monopolize a profession or any kind of economic activity. Once broken up, such elements will be scattered in villages and towns in number two zones in a way preventing them from constituting distinct agglomerations. To a certain extent, and as regards portions of the Kurdish population, this law has already been carried through by Ibrahim Tali Bey, who a few years ago was appointed inspector general of the eastern provinces. A second inspectorship has of late been created for Thrace, and Ibrahim Tali Bey has been designated to fill the post.

No statement has so far been made as to which regions are to be defined as zones number one, two and three. But it is anticipated that border regions or others important to national defense will by degrees receive a purely Turkish population with the simultaneous breaking up of their non-Turkish agglomerations.

* * *

Anti-Jewish Riots

From June 21 to July 5 a series of anti-Jewish riots took place in European Turkey, the first of any importance to have occurred since the foundation of the Ottoman empire. They began at Tshanak on the straits whence the Jews were urged to depart. The movement spread to the whole of Thrace, especially to Kirklareli, where Jews were assaulted and robbed. Influential elements seem to have kept behind the scene, while the disturbances were carried on by the dregs of the population, and also by very young but educated men.

Thus a few thousand Jews saw themselves compelled to leave their homes for Istanbul, where many arrived in a state of complete destitution. A great number were compelled to sell their belongings.

On July 5, there came a change with Ismet Pasha's communiqué declaring Turkey to be against any kind of anti-semitism. The minister of the interior has been sent to Thrace to inquire on the spot and a number of sanctions have already been taken; but the anxiety prevailing among the Jewish population, which is eighty thousand for the whole of Turkey, has not yet subsided.

E. GUERON.

XUM

Welfare Society Proposal Killed

Proposed Protestant Welfare Society Abandoned—Relief Graft Exposed—230,000 Political Prisoners

(Correspondence from New York)

NEW YORK, July 28.—One of the perennial problems of New York Protestantism is again attracting attention. Each year as the relief drives are mapped out Protestant leaders are perplexed as to the place of official Protestantism in them. Funds are regularly allocated from these drives to Catholic and Jewish agencies but not to Protestant ones and this fact has led to deep dissatisfaction in many quarters. Last year an effort was made to remedy the situation by the allocation of a special fund to the non-sectarian welfare organizations to be used exclusively for Protestants but this was not entirely satisfactory. The underlying difficulty seems to be found in the fact that Protestants give the bulk of the funds for the general drives but receive no help for Protestant agencies from them. For several weeks past a series of conferences on this subject have been held by Protestant leaders and this informal group has decided against any attempt, at least at present, to set up a Protestant family welfare society. It has also decided that it would be unwise to ask again for an allocation of special funds for Protestants to be handled by non-sectarian agencies. The proposal now is for a cooperative campaign by the various Protestant denominations to raise supplementary funds for emergency relief with the administration of these funds left to the local parishes. The details are to be worked out at a conference.

* * *

Proposes Relief Tax On Churches

Dr. Charles Stelzle recently made a suggestion to the city authorities, who are grappling with the baffling problem of where to tax for relief purposes, which has attracted considerable attention. Dr. Stelzle believes that the churches ought in the present crisis to agree to pay twenty-five per cent of the taxes from which they are legally exempt as an acknowledgment of their "civic and social responsibility." He has issued figures to show that this would yield $2,500,000 and would amount to about $1.00 a year for each communicant of the 2,000 churches and religious organizations of this city.

* * *

Urges Archbishop for Episcopalians

Dr. Frederick S. Fleming, rector of Trinity church, proposes that American Episcopalians have an archbishop. He recommends that the new office be created at the fifty-first triennial general convention of the church which will be held in Atlantic City in October. Dr. Fleming would confer this title of "Archbishop" on Bishop James De Wolf Perry.

* * *

More Playgrounds For New York

It is a satisfaction to report that the number of playgrounds in our city is increasing. The dedication ceremonies this month were held simultaneously in all boroughs. In addition there are play streets which are carefully blocked off from traffic during certain hours of the day.

* * *

Choristers' School Reorganized

Grace church, of which Dr. Russell Bowie is pastor, has just announced the reorganization of its famous choristers' school. When it reopens this fall it will be conducted as the Grace church school, a preparatory school for boys aged ten to fourteen, but not as a boarding school as heretofore. It will admit boys who sing in the Grace church choir and a limited number of others. This school was established in 1894 and was the first of its kind in this country.

* * *

Survey of Political Prisoners

The international committee for political prisoners, with offices at 70 Fifth avenue, has made public the results of a recent survey of the numbers involved in political persecution throughout the world. This organization says that "Never in all the years since the war and the worldwide fight against communism have so many persons been jailed or exiled in so many countries for their political beliefs and activities." The committee estimates that there are in the world today at least 230,000 men and women in prison for their political beliefs.

* * *

Relief Grafters Prosecuted

How troublesome the whole relief problem is, is shown by the fact that the city administration has this past week been proceeding vigorously against grafters on the city relief lists. Seven have been held for trial. One individual who was drawing relief checks had nearly $5,000 on deposit in various banks. It is exceedingly difficult to prevent this kind of imposition but the authorities are vigilantly at work seeking to put a stop to it.

* * *

Labor Sunday Message

The Federal council of churches has made available in printed form the labor message which it is hoped will be read in the churches on Labor Sunday, Sept. 2. This annual message of the Federal council on economic and social questions has come to be widely used throughout our churches.

EDMUND B. CHAFFEE.

British Pacifists Issue Manifesto

The Christian pacifist groups of the British Isles, under the chairmanship of Canon Raven and Rev. Henry Carter, have issued a manifesto, which concludes: "We dare not go on pretending that the ways of war are the ways of the Father of all men. Nor dare we any longer tolerate the continuance of political systems that, leading inevitably to war, frustrate the will of God. A world that in its governments flouts God is blindly preparing for itself disaster. . . . Each of us is bound in loyalty to say: 'Because war is against the character and purpose of God, I will not only take no part in it; I will strive to make it everywhere and always impossible.'"

Austria Under Clerical Fascism

New Constitution Holds Power Comes from God—Dr. Benes Conciliatory —Austria Drinks Less

(Correspondence from Central Europe)

VIENNA, July 11.—Many visitors to Austria will know and remember the Sonntagberg—a beautiful hill in lower Austria, crowned by a fine baroque church with a little clustering hamlet about it. This was the place chosen by Dr. Dollfuss, chancellor of Austria, in which to hold his celebration of the new Austrian constitution. Power, this constitution states at the beginning, "comes from God." The fascism that Austria now aims at, a clerical fascism, has the Roman church behind it.

* * *

Ernst Karl Winter

To persuade the workers that, within this authoritarian constitution, they can have their place and retain their freedom is the task which has been given to Ernst Karl Winter, of whom we have written in these columns before. A convinced Catholic, a monarchist, an authoritarian, and without doubt a man with the interests of the workers seriously at heart, Dr. Winter has gone about his task with courage and purpose. The paper which he now edits, the "Workers' Sunday" (Arbeiter Sonntag—formerly a social democratic paper) has come out on a strongly independent line, and many already ask how long Dollfuss will be able to tolerate him, even for the sake of "winning the workers." When the government and the new municipal authorities were attacking the past rulers of Vienna, and especially their financial policy, by virtue of which all the fine workers' dwellings were built, Winter came out in the pages of his paper with a defense of them. It remains to be seen how far he will get the workers with him. At present the majority are anything but "won," and are suspicious of every effort to win them. Dr. Winter has gone so far as to publish a large number of letters, many of them from workers, which he has received since his appointment as third vice-mayor of Vienna. There are few among the writers who doubt his seriousness and genuineness. But most of them say that his position within the ranks of those who were responsible for the terrible attack on the workers vitiates his appeal. In fact they look upon him as a trap set to catch them. How his position will be affected by the repercussions in Austria of the terrible events during the "slaughter-week" in Germany is not yet clear.

* * *

Dr. Benes Speaks

The recent speech of Dr. Benes, foreign minister of Czecho-Slovakia, was a cautious effort to establish a more friendly relation with Italy. Dr. Benes believes that if Europe can be sure that, in the event of a conflict in the far east, Europe itself will remain peaceful (he thinks of the renewed influence of Russia in Europe), then the far eastern conflict will probably

never come. This belief accounts for his speech. The great gap in Europe today, (apart from Germany which is particularly isolated), is the gap between France and Italy. And that gap is due, at any rate in part, to Italy's relations with France's friends—the states of the Little Entente, for whom Dr. Benes acts as spokesman. It is therefore clear that his friendly word to Italy indicates a desire on the part of the Little Entente to make some contribution to the task of bringing France and Italy nearer together.

* * *

Poverty the Glorious

Both Hitler and Mussolini have lately glorified poverty. Both in public speeches have announced an age of poverty as good and necessary. The "good times" will not come back, it seems, and it is right that it should be so. Both said that their people are poor and will be poorer—indeed Mussolini went so far as to say that Europe was moving toward an "epoch" in which a low standard of life would prevail. This, they say, must not frighten the people of their nations. It will be an ascetic and a heroic age. So are these long-suffering peoples now being prepared by their great leaders for the inevitable results of the policy of "self-sufficiency." Tighter belts than ever will be the order of the day; but men will have the consolation that, this poverty having been imposed upon them, they will be, as Mussolini put it "men capable of a heroic asceticism and an ascetic heroism."

* * *

Austria Drinks Less

Austrians are drinking progressively less. There is no doubt that this is due mainly to the extraordinary cultural development among the workers of Austria, especially those of the cities, which took place during the flourishing period of social democracy. Five years ago the Austrians were drinking 78 litres of beer per head per annum. This year the amount has fallen to 34 litres, which is itself a drop of 15 per cent from last year. The consumption of spirits, never high in this country, has fallen too. And all this without any regulation or interference by the government. It is the result of a cultural development especially among the workers.

* * *

Dr. Fritz Beck Killed

Fritz Beck was a good friend of many visitors to Germany, especially to students. In the International Student Service, in the Roman Catholic *Pax Romana,* in student hostels in Munich, and in many less known paths of international good will and understanding, he was a constant and a willing worker. During the terrible weekend of June 30 he was murdered. No exact news of this dastardly deed has yet been received, but it is believed that blackshirted students were responsible for it. But Fritz Beck will not be forgotten—nor the fashion in which he met his death. His obituary in the "Times" said "his 'disappearance' was assumed by himself and his friends to be only a matter of time. But he never allowed the threat to interfere with the vigorous prosecution of his philanthropic duties."

DONALD GRANT.

Britain Cannot Raise School Age

Financial Difficulties Prevent—Bishop Celebrates 50 Years of Priesthood —Church Union Discussed

(Correspondence from England)

LONDON, July 00.—In parliament Lord Halifax has explained why it is impracticable to raise the school-leaving age from 14 to 15; his arguments were not directed to the rightness or otherwise of the proposal, but to the financial difficulties involved; there would be £8,000,000 added to the cost of education; new buildings would be needed; and in the present time when the whole of our educational system is in process of transition, it would be wasteful to make this change. None the less it is a matter of first importance that the children of this land should not leave school at 14; probably Lord Halifax agrees with this and is reluctantly compelled to call a halt. The observer from the planet Mars might ask, "And can you not make economies elsewhere to provide this eight millions?"

In general the chronicles of a week in July are those of a people somewhat tired and needing a holiday.

* * *

The Bishop of London 50 Years a Priest

The Bishop of London was ordained 50 years ago. A large number out of the 2,200 or more priests whom he in his turn has ordained, celebrated this jubilee last week. The bishop, as he would say, is still going strong. On Fridays he plays two rounds of golf and it is on record that a well known American tennis player said that he was a "bully player at tennis." The bishop won and has held his place not by virtue of any leadership in the thinking of his diocese; he is a sincere and whole-hearted believer in the orthodox Christian faith, with a big heart and no little skill in dealing with all sorts and conditions of men.

* * *

At Home in All London

When he was in the East End he used to lecture in Victoria Park on Christian evidences and was a good hand at dealing with interrupters. He has met with much criticism for his leanings to the Anglo-Catholic side, but no one doubts his profound evangelical sympathies. He is a temperance advocate whose advocacy of this cause has been hotly condemned. He has been no less ready to attack license on the stage or in books. But no one uses of him the current jibes at puritans, though he is certainly a puritan. The plain truth is that he is a man with a humanity, right in sympathy; and he loves men. There are and will be many criticisms of him as a bishop; but everyone in London has a warm place for the man. I remember many years ago presiding at a huge temperance meeting in northwest London; the bishop and Sylvester Horne were the speakers; the bishop began with these words: "This is what we call in Bethnal Green 'a bit of all right.'" He got his audience from the first word, and he has always got his audience whether in east or west London.

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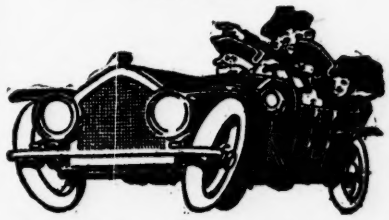

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Canterbury on Liverpool

"Misdirected efforts" is the description which the archbishop of Canterbury gives to certain recent tendencies toward reunion. He meant of course the Liverpool experiment. He declared that if such happenings had passed without some authoritative protest it might have seemed as if the vital truth of Christ's deity was lightly esteemed. He further stated that a reunion on the basis of the elimination of all but truths accepted by all Christian people was valueless. He looked rather for a reunion in which all the treasures of the churches would be preserved. The church of England had a great part to play seeing that it had affinities with the great Latin church of the west and with the orthodox churches of the east, and at the other end with "the various Protestant churches." He believed that episcopacy was a divine provision for the right ordering of the church, but he did not question "the spiritual reality of duly constituted ministers of non-episcopal bodies." All this has the appearance of being definite and bold but in reality there is in it an irritating vagueness.

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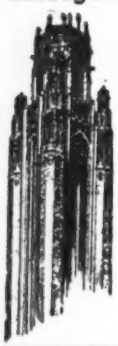

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Florida Joins Movie Drive

Ban on Films Growing—Florida Votes on Liquor This Fall—Drunken Driving a Menace

(Correspondence from the Southeast)

TAMPA, FLA., July 23.—The tide of indignant protest against unclean films is rising rapidly in this section. Protestant church groups have joined their voices with the Catholics in a demand for a complete motion picture reformation and the boycott, being so effectively conducted by the Legion of Decency, finds its duplication in Protestant church action in many cities of the southeast. The effect of the united front against the indecency of motion pictures is definitely felt already.

* * *

Tampa Protestants Organize Board

Here in Tampa the Protestant churches have constituted a permanent board of motion picture inquiry, of which your correspondent is chairman, and the board will carefully grade pictures shown on local screens, informing the church constituencies of their subject-matter and character. Members of the churches are being called upon to sign a pledge to stay out of all shows that are unclean and socially demoralizing.

A mass meeting in the central downtown park of St. Petersburg on a recent Sunday night heard Father J. J. O'Riordan of St. Mary's Catholic church denounce the indecent motion picture and its influence on the American home. Pledges were signed in the meeting.

Florida Catholics under the leadership of Bishop Patrick Barry are joining the national Catholic movement en masse.

From the present outlook this section will register a heavy protest in pledges against the motion picture industry's production standards.

* * *

Christian Life Conference

The Christian Life conference, a feature of the Southern Baptist summer assembly at Ridgecrest, N. C., is attracting wide interest this year. The program presents a strong array of speakers and teachers and the session from August 12-19 is unusually attractive.

Reports from the southeastern assemblies, Baptists at Ridgecrest, Presbyterians at Montreat and Methodists at Lake Junaluska indicate a large attendance this summer.

The Second-Ponce de Leon Baptist church, Atlanta, Rev. Ryland Knight, pastor, has begun the erection of their church building in the beautiful north side residential area. The building will be of classical Greek architecture and will house the merged congregations of the old Second church and the Ponce de Leon church. The merger was completed about two years ago.

* * *

Drys Making Strong Fight

Florida, encouraged by the dry victories in two southern states—Mississippi and North Carolina—will make a strong fight for the nineteenth amendment to the state constitution this fall. This is the state prohibition amendment and represents a long hard fight by Florida drys in the old days. The nature of this state makes the liquor problem exceedingly acute and the proposed program of license and control is so unsatisfactory that the prospects for defeating the repeal are considered good.

* * *

Southern Politics Warming Up

Summer heat down south does not explain the high degree to which politics has risen. Campaigns in Georgia for governor and state legislators and in Florida for United States senator and a general slate in Alabama recently have developed steam and fire.

In Georgia the campaign centers around the ruralist personality of Governor Talmage. He is barnstorming the rural precincts and his old vote is as strong as when he was elected by a landslide two years ago, it is said. His administration has been autocratic and even despotic, but the hard-pressed Georgia farmer has been with him. He cut the price of auto tags to a flat $3.00 and the state did a boom mail order business.

* * *

NRA Here To Stay?

George Berry, deputy administrator of NRA made the prediction at Blue Ridge, N. C., in the southern conference on human relations July 21, that the blue eagle was henceforth a permanent decoration in these United States. "Though the machinery of its operation may be altered," he declared, "I firmly believe that the NRA will become a permanent division of the national government." He forecast an executive board taking the place of General Johnson's administration for the permanent department's functional unit.

Dr. H. A. Morgan, director of the TVA (Tennessee Valley Authority) spoke at length on the TVA and declared that its program for furtherance of the companionship between agriculture and industry was the hope of stable, permanent prosperity. Dr. Morgan said information on how to handle soil erosion was being given out to the nation and would revolutionize farm progress.

* * *

Drunkenness on Increase

Drunkenness among Atlanta policemen, a perennial problem in the Georgia metropolis, is again to the fore. Five officers face trial for drunkenness when on duty. A policy of discharging all convicted has been instituted but offenses continually occur.

Drunkenness is definitely on the increase in this section of the country. Arrests for drunken driving have jumped in every large city in the southeast in the past six months. An acute problem confronts the nation in the dangerous mixture of alcohol and gasoline. This is being clearly brought into focus in the police courts of all the cities.

Dr. Jerome C. Jones, former pastor of the First Baptist church, Bowling Green, Ky., has been elected business manager of the Baptist Sunday School board, Nashville, Tenn. He will succeed the late Dr. James T. McGlothlin who died suddenly last June.

ADIEL J. MONCRIEF, JR.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Black Moon

(Jack Holt, Fay Wray) (Columbia) Fantastic, preposterous thriller, rather well acted. Hero's wife is drawn back to tropic island of her birth, supposedly by voodoo spell. Weird atmosphere, gruesome rites. Hero kills wife to save child, and can then marry heroine, his faithful secretary.

For A: Hardly. For Y: Doubtful. For C: No.

Doctor Monica

(Kay Francis, Warren William) (Warner) Thoroughly unwholesome stuff offered with solemn air. Heroine, a woman-doctor, must deliver illegitimate child of play-girl friend, knowing her own husband is the father. Play-girl's suicide makes baby the bond reuniting heroine and husband happily.

For A: Depends on taste. For Y: By no means. For C: No.

Embarrassing Moments

(Chester Morris, Marian Nixon) (Univ.) A lot of mediocre stuff about a heavy-jowled hero whose friends attempt to cure him of practical joking. Various complications arise but nobody cares. Too absurd and unconvincing to be worth any one's time.

For A: Worthless. For Y: No. For C: No.

Grand Canary

(Warner Baxter, Madge Evans) (Fox) Strong character study of London medical scientist wrongly condemned by profession. Broken in spirit he heads for oblivion in the tropics. A fine love, and a chance to prove his discoveries, restore his ambition for human service. Serious appeal.

For A: Good of kind. For Y: Perhaps. For C: No interest.

Handy Andy

(Will Rogers, Peggy Wood) (Fox) Hilarious combination of real character comedy and slapstick. Will as small-town druggist is forced by his socially ambitious wife to sell out and "learn to play." He turns the tables amusingly to the happiness of all concerned. Wholesome fun.

For A: Amusing. For Y: Very good. For C: Good.

Here Comes the Navy

(James Cagney, Pat O'Brien) (Warner) Usual "tough mug" role for Cagney as snarling, two-fisted wisecracker who scorns but joins the navy. Fine heroine's prompt love for the blatant smart-aleck rather absurd. Vigorous, thrilling scenes of navy and navy life only part worth while.

For A: Depends on taste. For Y: Possibly. For C: No.

Wild Gold

(John Boles, Claire Trevor) (Fox) Western melodrama built on the stale old formulas, which manages to attain unwholesomeness in various ways, using drunkenness as chief form of humor, and is merely boring for much of the footage.

For A: Mediocre. For Y: No. For C: No.

Best Recent Films for Family:

The Poor Rich
I'll Tell the World
The Circus Clown
Charlie Chan's Courage
We're Rich Again
The Old Fashioned Way

Films of Special Interest for Adults:

All Men Are Enemies
Operator 13
Sorrell and Son
Whom the Gods Destroy
Bulldog Drummond Strikes Back
Of Human Bondage

School of Religion Has New "Social" Department

The Pacific school of religion at Berkeley, Cal., announces the establishing of a new department devoted wholly to social and ethical subjects, which will be under the immediate direction of Pres. Herman F. Swartz. Dr. Carl S. Patton, who is leaving the pastorate of First Congregational church, Los Angeles, will begin his new task as professor of homiletics at the Pacific school of religion this month.

BOOKS RECEIVED

Sons of Ephraim and the Spirit of Williams College, by MacGregor Jenkins. Houghton Mifflin Company, $2.50.

Science for a New World, planned by Sir J. Arthur Thomson. Harpers, $3.75.

Medicine Marches On, by Edward Podolsky. Harpers, $3.50.

English Journey, by J. B. Priestley. Harpers, $3.00.

Lord Reading and His Cases: the Study of a Great Career, by Derek Walker-Smith. Macmillan, $3.50.

Freedom in the Modern World, by John MacMurray. Appleton-Century, $2.00.

Snowden's Sunday School Lessons, 1935, by James H. Snowden. Macmillan, $1.35.

The King of the Archers, by Rene Bazin. Macmillan, $2.00.

Sermons from the Parables, by Clovis G. Chappell. Cokesbury, $1.50.

Indian Patchwork, by Edward and Mary Charles. Harcourt, $2.00.

One-Act Plays by Modern Authors, edited by Helen Louise Cohen. Enlarged edition. Harcourt, $2.00.

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